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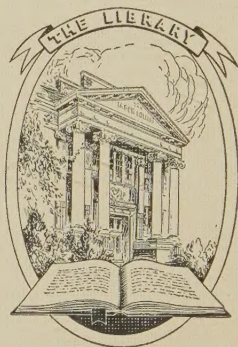


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God's Plan
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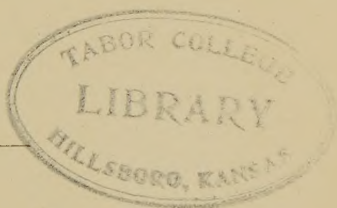
GOD'S PLAN FOR SOUL-WINNING.

BY
THOMAS HOGBEN

AUTHOR OF

"MY WITNESSES," "BRINGING THE MASSES TO CHRIST,"

"'ONE BY ONE': AN INTERVIEW WITH THE
LATE GEORGE MÜLLER," "FAR BEN," ETC.



LONDON :

'ONE BY ONE' WORKING BAND OFFICE, 91 BETHUNE
ROAD, STAMFORD HILL, LONDON, N. 16, ENGLAND.

1920.

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To my Dear Wife.

AND THE

MEMBERS OF THE

“ONE BY ONE” WORKING BAND,

WHO HAVE RENDERED

TO ME

MUCH LOVING HELP AND SYMPATHY.



PREFACE

TO THE FIRST EDITION

OVER forty years ago, when the Lord saved me, He taught me my first lesson in definite, believing prayer and personal effort to save individuals. I have been a very dull scholar, learning, alas! both slowly and imperfectly. As I look back I wonder, and magnify the grace of God that has so patiently and lovingly persevered. What little I know is His gift, and I pass it on with the deep conviction that He is such a wonderful Teacher that none of His children need despair. His all the merit! His all the wisdom!! His all the power!!! It is ours to trust and obey; it is His to say, "*Fear not, from henceforth thou shalt catch men.*"

Eighteen years ago I saw that our Lord had not only come to give life, but to give it more abundantly. Then the lessons of soul-winning—by definite, believing prayer and direct personal work—were more deeply impressed upon me. Then it was I prepared and issued a little

"*Throne of Grace*" book, that others might seek unto the Lord for the names of those for whom He would have them daily pray and watch. Since that time I have been speaking and writing upon this subject. Three things have been burned into my very soul—(1), that it is the will of God that ALL His children should have the joy of soul-winning ; (2), that however important other work is, prayer-work is the most important ; (3), that the only way to reach the millions who have never heard of our Saviour's love is for every disciple of Jesus Christ to do his or her part.

During these years I have sent out over half-a-million little books upon "One by One" work. Our Bands are now on the King's service, not only in Great Britain and its Colonies, but in twenty-two other countries, and thousands of letters have come to me from many parts telling of answered prayer for souls. Often these have come from the most unlikely people, who had never known the joy of soul-winning.

The lessons the Lord has taught me, and the letters His people have sent to me, I hold as a trust from Him to pass on to help others. For these reasons this book has been written. I intended it to have gone forth two years ago, but the ever-growing pressure of duties connected

with this ministry has delayed it. I could not now have issued it but for the very kind assistance of one of our members, Miss Margaret Allen, to whom I tender my heartiest thanks. I also acknowledge gratefully the help given by another of our members, the Rev. W. G. Pope, who placed at my disposal many of the missionary facts given in Chapter II.

This book is not as comprehensive as I wished it should be. It makes no claim to literary merit ; but its contents are true. It is not intended to depreciate the collective aspect of Christianity, or to detract from the public ministry of the Word of God, or the value of missions to the crowd, but to emphasise individual work. I commit it in the Name of my Lord and Saviour, Jesus Christ, to go forth for His glory, with the earnest prayer that the fire which He has kindled in some hearts may, through its ministry, blaze forth in many more.

Thomas Hoggins

(Founder of the "One by One" Working Band.)

PREFACE

TO THE SECOND EDITION

FOR the kind reception given by so many Christians at home and in other lands to this little book I most heartily praise God!

Many testimonies have come, telling of great blessing received through its pages, and the assurance that it is an abiding blessing manifested in souls being won for our Lord.

Two years ago, when our first Preface was written, the "One by One" Band was at work in twenty-two countries abroad; to-day it is in over sixty.

In sending forth this edition I have rearranged and added to some of the chapters, and have also answered some objections raised to the "One by One" method, for I am increasingly impressed that in these days of apostasy and indifference, the importance and value of this holy ministry cannot be over-rated. I therefore confidently look to the Lord to use it for His glory.

Thomas Stogden

PREFACE

TO THE THIRD EDITION

IN the infinite goodness of God I have been allowed to know of increasing blessing by the circulation of this book. Not a few have written telling that it has been an inspiration to them to do better service for our Lord and Saviour Jesus Christ, while others testify that through its pages they have learned the holy art of soul-winning.

Not only have two editions been exhausted at home, but it has been translated into several other languages, some of which have been read by pastors and others at weekly gatherings, with much profit.

I therefore send forth this third edition full of praise, and give all the glory to my Master, while I am deeply conscious that the need for the teaching of this book was never so great as it is to-day.

It is the privilege and duty of every Christian to be a soul-winner, and the lines of the "*One by One*" method are SO SIMPLE that all who are loyal to Jesus Christ can follow them; while this personal ministry is SO IMPORTANT that no public worker, however wise or eloquent, can afford to neglect it. Just in the measure that a soul is fully alive to God, there is a keen desire for His glory and a burning passion for the salvation of the souls for whom Christ died.

Thomas Stuyvesant

PREFACE
TO THE FOURTH EDITION.

THE Lord has increasingly blessed and enlarged the circulation of this book. Great numbers of letters have come from many parts of the world telling that the reading of it has made a complete change in life. Missionaries, ministers, and others have brought it before their members for systematic study in classes and prayer-meetings, with the result that some have been made wise to win souls. For all this we praise our Lord and Master, and give Him the glory.

Before sending forth this 4th edition, we have altered statistics to bring them up-to-date, and have given a few recent cases in the last chapter. We send forth this edition with the deep conviction that One by One work was never more needed and the opportunity for it never greater.

Thomas Stogden

March, 1915.

PREFACE

TO THE FIFTH EDITION.

WE issue this fifth edition with hearty thanksgiving for the very many testimonies that have come to hand telling of blessing received through this book, and in some cases declaring that it has been the means of completely revolutionizing the reader's life. To God be all the praise and glory.

Thomas Stogden

91, Bethune Road, Stamford Hill,
London, N., England.
December, 1920,

DYING ! AND " NO MAN CARETH FOR THEIR
SOULS."

" DYING ! Yes, dying in thousands !
A hopeless, despairing death ;
Can we not hear them calling—
Pleading with bated breath ?
' Will no one come over and bring us light ?
Must we perish in darkness darker than night ? '

Dying ! and ' no man careth ' !
Oh ! shame that it should be so !
How is it so many are sleeping,
When they ought to rise and go ?
There are blind eyes here in this Christian land,
Would to God they were touched by a mighty Hand !

Dying ! in loveless silence ;
For there is none to tell
The only message that comforts,
The message we know so well—
' That the God of Love, Who gave His Son,
Has given Him freely for every one.'

Dying ! untaught, uncared-for,
While we, in this favoured land,
Who know that they are perishing,
Lend not a helping hand !
Yet we thank the Lord we are not as they,
That on us He has shed the Gospel ray.

Dying ! while we are dreaming
In selfish idleness,
Unconscious that these darkened lives
Are so full of bitterness.
Oh ! brothers and sisters, for whom Christ died,
Let us spread His Message far and wide ! "

CONTENTS.

CHAPTER	PAGE
I.—THE WORLD'S NEED	17
II.—THE WORLD'S CRY	27
III.—THE CHRISTIAN'S DUTY	39
IV.—OPPORTUNITIES	47
V.—INDIVIDUAL WORK	57
VI.—EQUIPMENT FOR SOUL-WINNING	69
VII.—PREVAILING PRAYER	77
VIII.—CO-WORKERS WITH GOD	87
IX.—“ ONE BY ONE ” WORKING BAND	95
X.—THE “ ONE BY ONE ” PLAN AT WORK	103
XI.—SOME OBJECTIONS ANSWERED	113
CLOSING WORD	119

“ How few realise the fact that five millions of Christians, *living and labouring* in the power of the Holy Spirit, without any extraordinary service could—if each one led another sinner to the Lord Jesus each year, and all who were saved through them followed their example—make known within a few years Christ’s great salvation to every inhabitant of the globe! The need to-day is for *individual consecration, definite prayer, and direct personal effort* on the part of every Christian upon ‘ One by One ’ lines to reach and save the masses.”—*Thomas Hogben, from “ How to Bring the Masses to Christ One by One.”*

“ The best way to reach the masses is to reach them one by one.”—*D. L. Moody.*

God's Plan for Soul-Winning

CHAPTER I.

THE WORLD'S NEED.

"The whole world lieth in the evil one."—1 JOHN v. 19.
"The harvest truly is great, but the labourers are few; PRAY
YE."—LUKE x. 2.

"See the fields to harvest whitening,
Thro' the quickly passing day;
See the grain neglected, falling,
Trodden on the dusty way!
None to reap the wasting treasure,
Stretching far like billowy sea;
Murm'ring ever, 'Must we perish?
Must we still ungarnered be?'"

THE world is in desperate need of men who know how to connect earth with heaven; how to bring the batteries of Divine power to bear upon the forces of evil; how to bring men into touch with God.

Where it finds such men the world will often follow them in crowds, and while it may even object to their manners and methods, it will wait upon their utterances and count upon their assistance as a sure thing.

These are the men who know God so well that they can talk to Him freely; they have constant access to His Throne; faith is no longer the spasmodic effort of a great occasion, but the hourly habit

of soul which lays steady hold on the power and grace of God and appropriates it for each hour's need.

This is the experience to which our Lord Jesus Christ has called every child of the Father, but how few, comparatively, of the millions of Church members thus live! With the majority of Christians communion with God is frequently broken, faith is a fitful thing, answers to prayer are so rare as to cause surprise.

There are those who might even be called *prayerless* Christians. Many pray prayerless prayers. Few have power to prevail.

Yet how large a place does PRAYER occupy in the Word of God! In the Old Testament alone there are recorded over 600 cases of definite prayer linked with over 450 distinct answers. God intends men to pray, to pray definitely and often, to pray largely, to pray unselfishly, and in praying to prevail.

Of all certainties none is more sure than this—*God answers prayer*. The Word of God declares it, history proves it, and experience demonstrates it. Dr. Cuyler says: "Answered prayers cover the field of providential history as flowers cover Western prairies. Answered prayers hover around the communion tables of our churches in seasons of revival, as we have seen great flocks of birds descend into a meadow. Answered prayers have visited sick rooms like angels, to restore to life; or, if infinite wisdom had appointed to the sick to die, the sting of death has been turned to the song of victory."

It is when the ministry of intercession is carried on in the pew that the pulpit-ministry of the Word is effective. Many years ago I held a mission in Bedfordshire. The Church was little prepared for it, many did not want it; but the Spirit of the Lord worked in great power. More than half of the members of the Church were converted during the week.

The secret was not in the spirituality of the Church, or in my powerful preaching. In a cottage on the hillside there lived an old farm-labourer, doubled by rheumatism. Alone with God, he pleaded, believed, and prevailed for the people he knew. There is a dynamic force in the prayers of one saint.

A minister once dreamed that he saw rows of beautiful diadems studded with precious jewels. "*Is that big one for me?*" said he, remembering that there had been many conversions in his Church. "*No, not for you,*" the angel said, "that one is for the poor, old deaf man who used to sit by your pulpit stairs and plead with God for souls in the congregation while you preached to them."

Some time ago an earnest man gathered about him a praying band, and made this suggestion to them: "When you reach home this evening, write down the names of all persons in Springfield whom you would like to have saved, and then pray for them by name three times a day, that they may be converted. Then make your best possible efforts to induce those persons to turn to God for salvation." There resided in Springfield at that time an invalid woman, who, physically, was almost absolutely helpless. She had been bedridden for seventeen years. She had been for a long time praying to God in a general way to save a multitude of souls; but, when her family told her of the suggestion made to the praying band, she said, "*Here is something I can do.*" She could use her right hand. There was an adjustable writing table at the side of her bed, and she asked for pen and paper. She wrote down the names of fifty-seven acquaintances, prayed for each of these by name three times a day, and wrote them letters telling of her interest in them. She also wrote to Christian friends in whom she knew these persons had confidence, and urged such to speak to them about their souls' wel-

fare, and to do their best to persuade them to repent and believe. She had unquestioning faith in God, and in humble, earnest dependence upon Him she interceded for the unsaved. All of those fifty-seven persons avowed faith in Jesus Christ as their Saviour.

What a change would come to our poor world if every child of God acted thus! The general sorrow of the Church over the unsaved would give place to intense joy, and, seeing it, the indifferent would long to know the secret.

“ Prayer moves the hand that moves the world,
To bring salvation down.”

Prayer is not limited by space. One who lies helpless in the sick-room, in England, holding communion with God, can, in a moment, reach China, Japan, or any other distant country of the earth, and spend hours in the ministry of intercession for the Church or the unsaved. Examples abound of deliverances coming in answer to such prayers. Many a missionary has thus received help just at a critical moment in life. In many unsaved souls a crisis has been created, resulting in such being won for God. Many a Church has been set on fire by the Holy Spirit, while communities of thoughtless, wicked sinners have been suddenly struck with concern about eternal things. Above everything else, the Mission Field needs to be linked with the Lord's intercessors at home. Why should not every Church have its own missionaries, who will keep it supplied with cases of those for whom prayer is most needed? Why should not every Christian at home be in touch with a missionary in the field, and the two daily prove Matt. xviii. 19?

Prayer is needed not only to promote a revival; but, even *more*, to maintain a revival. One great need in the Church is *soul-trainers*—nursing fathers and mothers. Many a time the Spirit of the Lord

has come mightily in special missions, and multitudes of souls have been born into the Kingdom, but there have been none to care for them, to pray for them, and to deliver them from the power of the adversary. Miracles of grace have been won from deeps of sin and shame, and an unbelieving world has begun to look on in wonder; but the old forces of evil have been engineered by Satan to entrap and turn the soul away from righteousness, and the loving, prayerful sympathy that should have been given has failed: the enemy has conquered, and made his captives believe the grace of God was in vain and not equal to man's need.

Men are looking for the supernatural in religion, and they have a right to look to the Church for miracles because the Church says it serves a miracle-working God. When, however, they see ineffective faith and powerless prayer; when they hear the Church mourning over its lack of spiritual miracles; when they feel no supernatural influence which draws them to the feet of Christ, to what conclusion can they come save that Christianity is not all it claims to be? A Church whose faith is inoperative and whose prayer-life languishes, can never expect to convert the world.

"We know precious little about religion, we chaps down at the docks," said a dock-labourer in the North the other day; "we don't take no particular stock in it as a whole, as ye might say; but there's one woman the whole lot of our gang believes in, and she can say any mortal thing she likes to us."

"Why is that?" we asked.

"*Because she gets answers to her prayers,*" was the illuminating response.

It turned out that she was the mother of one of the gang; that once a week she opened her cottage for the sole purpose of presenting the prayers of her

neighbours to God; that "miraculous" answers had been vouchsafed to those prayers, not once or twice, but scores of times; that no serious trouble overtook those rough men, but they sent messages to "Tell Ted's mother to pray."

"That's the kind o' religion for us chaps," further explained the narrator; "it's a kind we can see."

Believing prayer secures an answer, and every answer sets flowing a stream of joy. As the Church becomes alive to the needs which lie at its very threshold, it will awake to earnest and even agonising prayer—prayer which will take the Kingdom of Heaven "by force," and fill a praying people to overflowing with the joy of God.

While the first great need of the world to-day is a Church in union with its living Head in a life of holy intercession, there are also other needs. These are so intimately connected with prevailing prayer that they cannot be divorced. We cannot dwell upon these at length, yet let it be understood that we do not under-rate their value, but urge their prayerful consideration.

To pray aright one must live aright. "If I regard iniquity in my heart, the Lord will not hear me." "*Holy living* is an integral part of the true prayer-life. For what is prayer? To connect every thought with the thought of God. To look on everything as His work and His appointment. To submit every thought, wish, and resolve to Him. . . . What we are *now*, surely we are by prayer. If we have attained any measure of goodness, if we have resisted temptations, if we have any self-command, or if we live with aspirations and desires beyond the common, we shall not hesitate to ascribe all to prayer." We are reminded that an old writer says: "Praying will either make a man give over sinning, or sinning will make him give over praying." Thomas Cooper says:

"Prayer and holiness are inseparably connected for the child of God here. He cannot be holy if he does not pray. Nor can any of you who do not pray ever give over sinning till you begin to pray."

Further, *Holy-giving* is the handmaid of holy-living. "Charge them that are rich in this present world, that they be not high-minded, nor have their hope set on the uncertainty of riches, but on God, Who giveth us richly all things to enjoy; that they do good, that they be rich in good works, that they be ready to distribute, willing to communicate; laying up in store for themselves a good foundation against the time to come, that they may lay hold on the life which is life indeed"—1 Tim. vi. 17-19 (R.V.).

Holy-giving is an outflow of holy-praying. "He that prays for a mercy he wants," says an old writer, "and is not thankful for mercies received, may indeed seem mindful of himself; but he is forgetful of God, and so takes the right course to shut his prayers out of doors. God will not put His mercies into a rent purse; and such is an unthankful heart." Here may be found the reason that so many rich men fail in prayer and mourn over Christless children.

In holy giving there is a threefold call to meet the world's need. (1) For all Christians to give the Lord His own tithes, sacredly setting apart for His service whatever He has made clear is His portion; (2) For all the Lord's portion to be given, as He directs, for His glory, not on impulse or to mixed work, that to-day is so largely propagating evil; (3) For all who receive gifts from the Lord's stewards before seeking unto His people for His money, to wait first upon Him, to be perfectly clear that the expenditure is for His glory. The awful sin and danger of diverting the Lord's money from His plan, to meet the world's need in favour of one's own fancy scheme, cannot be over-rated.

24 GOD'S PLAN FOR SOUL-WINNING.

That the world may be reached with the Gospel of Jesus Christ needs money, holy sacrifice in life, talent, and time, and definite, persevering, believing prayer ; and the Lord of the Harvest is depending upon His people to meet this need.

“ Armies of prayer your promise claim ;
Prove the full power of Jesu's Name,
And take the victory.”

FIVE THOUSAND SOULS, ON AN AVERAGE, PASS INTO
ETERNITY EVERY HOUR, 3,000 OF WHOM HAVE NEVER
HEARD OF THE LOVE OF GOD IN JESUS CHRIST.

“ Never a day nears its sunset,
Never the sea turneth tide,
But lamps are gone out in the darkness,
Poor sinners for whom Christ died.

Never a day brings its blessings,
But bids us with arms stretched wide,
Persuade them away from their peril,
These sinners for whom Christ died.

Say, are you straitened in spirit?
Say, does one passion abide?
Oh say, are you spending your heart's blood
For sinners for whom Christ died?

Oh, the glad light of God's city !
Oh, welcoming gates flung wide !
God shows His dear love and His pity
To sinners for whom Christ died.”

WINIFRED IVERSON.

CHAPTER II.

THE WORLD'S CRY.

"This is good and acceptable in the sight of God our Saviour; Who willeth that all men should be saved, and come to the knowledge of the truth."—1 TIM. ii. 3, 4.

"Would you have been content to live and die without knowing Christ? For yourself it would have been an immense loss, and by delaying to give to heathen nations the Gospel, you are inflicting this great loss upon them."

—Rev. C. R. W. Dale, D.D

"A VISION appeared to Paul in the night: there was a man of Macedonia, standing, beseeching him, and saying, 'Come over into Macedonia, and help us.'"

This cry comes ringing down through the centuries with ever-increasing volume, intensity, and pathos. It comes from every nation of the earth. Never, perhaps, was the world in such a ferment as to-day. But above the seething unrest, indecision, and dissatisfaction, the piercing cry is heard, "*Come . . . and help us.*"

Our Lord, over 1,880 years ago, gave His commission: "*Go ye therefore and make disciples of all the nations.*" Yet to-day there are more people in the world who have never heard of the Gospel of their salvation than when this command was given! From more than a thousand millions of heathen and Mohammedans eighty-three souls every minute on an average go into a Christless eternity!

When our Master beheld the city He wept over it.

Are we in union with Him, living, weeping, praying, and seeking to save the lost? Are not many Christians deaf to their cry, blind to their state, and dead to their sorrows, being ignorant of God's plan for saving souls?

“ Over the mountains so bleak and so cold,
Far from the beautiful city of gold,
Lost ones are straying because you and I
Never have told them a Saviour stood by.”

Behold a hopeless world! See a huge whirlpool. Deathless spirits, rushing with ever-increasing velocity in the round of time; powerless to help themselves, without God, without Christ, without hope! Pause until you get a clear vision of this awful sight and hear the Babel-cry ever sounding forth louder and louder:—

“ A hundred thousand souls a day
Are passing one by one away
In Christless guilt and gloom;
Without one ray of hope or light,
With future dark as endless night,
They're passing to their doom.”

Some Christians there are who are so engrossed with other sights and sounds, that their eyes are blinded to this terrible sight, and their ears too deafened to hear the intensity of the sobbing wail, so that they do not realise the needy and helpless condition of the many who are hastening to destruction. Some, however, do come to the verge of the pool, then turn away with a heavy heart, saying, “ *The sight is too dreadful, we cannot bear it,*” and they return to the playthings of life to drown all that they have heard and seen.

Others there are, but in smaller numbers, who are moved in the same direction, and they linger long enough to hear the piercing cry, “ *Come and help us,*” and with fear and trembling they bend over and lift up a few who are on the outer sides of the pool.

Yet others come—still few—but ever increasing in number. The hand of the Lord is upon them, and He carries them out in the Spirit of the Lord and sets them down in the midst of the world's need. They see men as God sees them. They know their true state. They are deeply sensible that they have no power to help such. They look up to their Lord, Who gives another vision, unfolding the love and power of Calvary. He says, "All power is given unto Me in heaven and in earth, GO YE," and they yield themselves to be filled with His Spirit. Now, conscious that their personal interests are in His safe keeping, they venture their all, their lives are placed at His disposal, and in His Name they step into the pool. One by one the lost ones are lifted out of the mire, their feet are placed upon the Rock, and their glad song is, "Victory through the blood of the Lamb!"

God's providences have been going before His people everywhere, and doors are wide open. The perishing millions can be reached and won; but soul-winners are few, so very few!

"O Holy Ghost! Thy people move,
Baptize their hearts with faith and love,
And consecrate their gold.
At Jesu's feet their millions pour,
And all their ranks unite once more,
As in the days of old."

A bird's-eye view of the Field may help to this end. Look at

INDIA.

Bishop Westcott said, "India is the greatest trust ever committed to a Christian nation." It contains one-fifth of the population of the world—approximately 315 millions; or, put in another way, about three-quarters of the British subjects live in India.

These are our fellow-subjects, and there is about

30 GOD'S PLAN FOR SOUL-WINNING.

ONE registered Christian FOR EVERY HUNDRED ; and of the remaining NINETY-NINE, only a small proportion are being effectively reached by Missionaries of Christ !

Hinduism — the creed of India — is the faith of FOUR out of every SEVEN persons of the whole of the British Empire, and it means CASTE—the curse of manhood, the blight of girlhood, and the degradation of womanhood.

Girls are frequently engaged and considered married in their babyhood. Many of them become actual wives between the ages of EIGHT and TWELVE ; but even if their affianced husbands die before their marriage, they are widows for life !

The very word “ widow ” means bitterness, and widowhood is attributed to some sin committed in a former birth. Hence a widow's fate is to be hated and accursed.

There are to-day TWENTY-SIX MILLION widows ! Half-a-million are between FIFTEEN and TWENTY years of age ! More than a quarter-of-a-million are between TEN and FIFTEEN years of age ! About one hundred thousand are between FIVE and TEN years of age ; and twenty thousand are under FIVE years of age !

A widow must only eat one meal a day, and often has to fast from ten to twenty days per month and sleep on the floor !

The millions of India are crying for help. For these lost ones our Lord went to Calvary ; but as to the majority, no one has yet gone to tell them what He has done !

Turn now to an ally of the British Empire—

JAPAN,

a nation which fills the world with wonder. Darwin says, “ The civilisation of Japan is the most wonderful

thing in history." Japan has a population of nearly FIFTY MILLIONS. Its popular religion is Shintaoism, strongly mixed with Buddhism. It is said that probably 80 per cent. of the men are inclined to Agnosticism. The only hope Buddhism offers a woman is to be re-born as a man.

In Japan, Roman Catholicism has been tried and found wanting. In 1637 there was a total suppression of Jesuit Christianity. In 1859 the first Protestant Missionaries (American) arrived. In 1873 Anti-Christian edicts were withdrawn and the Christian Calendar adopted. In 1876 Sunday was adopted as the weekly rest day. In 1887 the first Japanese Episcopal Church was constituted. In 1889 the Bible was completed in Japanese. Now there are over one hundred thousand native Christians. To-day the country is open. Japan is in search of the true religion. Will those who know the Lord Jesus Christ go and tell the story of His love?

While in the Far East, look at

CHINA,

containing one-quarter of the inhabitants of the world. It is estimated that on an average THIRTY THOUSAND die daily. Mrs. Howard Taylor says: "One-fifth of the women of the world are waiting in China for the knowledge of the Saviour Who died for them."

Napoleon once said, "When China is moved it will change the face of the globe." With the Gospel as a lever, the Church of Jesus Christ has the power to move China. Already there are nearly half-a-million Christian adherents in this land, and the Chinese Church is waiting for a mighty incoming of the Spirit of the Lord, which, we rejoice to know, is already being manifested. You have heard the cry for help, will you take these Chinese Christians on your heart

for prayer that they may be filled with the Holy Ghost?

What that will mean for the millions of China may be gathered from the fact that it is considered that of those won for our Lord seven-eighths have been brought to Him by Chinese Christians.

We owe to China a special debt. One of the greatest wrongs that ever one nation did to another, we did in forcing upon that land the opium traffic. Eternity alone will reveal the terrible consequences of that awful sin. To-day the great battle for freedom from this curse is being fought, and while the natives are on the side of righteousness in this, the foreigner, for the sake of gain, is thwarting their efforts. In a recent paper, Mr. Marshall Broomhall says, concerning Shanghai:—

"In accordance with Article IV. of the Chinese Imperial Edict of September, 1906, the Chinese officials *closed all the 700 opium dens in the Shanghai native city by June 2nd, 1907.* One man who tried to evade the law was beaten two hundred times on his hands and chained to his own shop door for forty-eight hours.

"Those opium-den owners who closed their dens willingly before the date named, received a silver medal, and employees whose homes were at a distance were repatriated free of expense or admitted to industrial schools to learn a trade. To tide them over the time of trial, all taxes were remitted for two months.

"While this was done in the native city, in the International Settlement, where nearly half-a-million Chinese reside, there are 1,600 opium dens kept open."

"The city of San Francisco was thrown to the ground in one minute of solar time because it was built upon a geological fault.' Let us see to it that our country's policy is no longer based upon a moral fault, which must in the end bring disaster."

" Oh ! Church of the Living God,
 Awake from thy sinful sleep !
 Dost thou not hear yon awful cry
 Still sounding o'er the deep ?
 Is it nought that one out of every three
 Of all the human race
 Should in China die, having never heard
 The Gospel of God's grace ?
 Canst thou shut thine ear to the awful sound,
 The voice of thy brother's blood ?
 A million a month in China
 Are dying without God ! "

Further, consider

AFRICA,

Satan's stronghold of cruelty, domestic slavery, polygamy, and cannibalism. Its mighty river, the Congo, gives ten thousand miles of navigable waters, twenty thousand miles of river banks studded with native villages under the power of witchcraft, superstition, fear of evil spirits, and darkest heathenism. Here there are less than TWO HUNDRED Protestant Missionaries, while the Roman Catholic Missions have increased in recent years.

In the great Sudan, tribute is still paid in human currency. " This country," Canon Robinson says, " is so large that two persons living in it may be five hundred miles farther apart from each other than London is from Khartoum." It is the largest unevangelised sphere in the world, with less than one Missionary for each million of its people ! Of these about one-third are Mohammedans, one-third pagan, one-third hovering between the two, waiting for someone to guide them. Within the next half-century the pagan population will probably have become Mahommedan, and evangelisation will then become ten times more difficult than it is now. Nowhere else in the unevangelised world is to be found a people so intelligent and comparatively civilised.

You have heard their cry—sixty millions without

34 GOD'S PLAN FOR SOUL-WINNING.

the Bible. Who shall have them—Mohammed or Christ?

Again, look at the Barbary States of North Africa. Here are SIXTEEN MILLIONS enslaved by Islam. In Morocco, with a population of EIGHT MILLIONS, there is one Missionary to one hundred thousand people. In Algeria, with FIVE MILLIONS of souls, there are thirty-three Missionaries. In Tunisia, with TWO MILLION souls, there are thirty-four workers. In Tripoli and Barca, with ONE-AND-A-HALF MILLIONS of people, there are six Missionaries.

This field can be reached in a few days, and some parts are made the winter resort of well-to-do English-speaking people!

The cry of the peoples of Africa is, "Come over and help us." Shall they call in vain?

While thinking of Africa, do not forget

EGYPT.

For nearly a quarter of a century we have held that country and done much for its material good. It has a population of some eleven million souls. Ninety per cent. are Mohammedans, the rest nominal Christians without Christ. About half of them are women, who are looked upon as mere chattels, without souls, incapable of knowing God. These can be reached by Christian women who love their Master enough to give their lives to save them. "The fields are white unto harvest." A few—but, oh! so few—are in the field reaping.

A lady of the Egypt General Mission visited one of these women, and read to her the story of the Crucifixion. She was arrested with the remark, "That's a lie!" "Did I ever tell you a lie?" said the Missionary. "No, but that's a lie! Why, when I was born my mother and father didn't want me

because I was a girl. When I was nine years of age a man married me, but he didn't love me, and the other day my own little son spat in my face only because I am a woman; and now you tell me a Man Who never saw me loved me and died for me!" After a while the Missionary visited her again and read the story of the prodigal son, but the woman stopped her, saying, "*That is nice, but read again to me the story of the Man Who loved me and died for me.*"

Islam is not only mighty in Egypt, it controls the lives of TWO HUNDRED MILLIONS of people, About ninety millions of Mohammedans are our fellow-subjects. Yet, although under the flag of the Christian Empire, there is no joy at the birth of a Moslem girl. Not one in a thousand is ever taught to read. A woman has no share in her husband's religion or liberty; while the old women and widows are household slaves, for whom there is no weeping at death.

Egypt needs, the two hundred millions of Mohammedans need, the world needs, "The Story of the Man Who loved me and died for me." Will you hear this cry and help to meet this need?

SOUTH AMERICA,

known as the neglected Continent, has a population of THIRTY-EIGHT MILLIONS, of which nine millions are Indians. These are distributed over twelve great countries, with only two hundred and sixty Protestant Missionaries. It is a stronghold of Roman Catholicism, with all its shams and evils. Henry Martin said in 1804: "*There are crosses in abundance, but no preaching of the Cross.*" Romanism has proved itself a hollow sham, and millions of the people are indifferent to its claims, and cry for real help and deliverance.

EUROPE.

We cannot dwell upon the needs of Europe where priestcraft has done its deadly work, infidelity has blasted the hopes of untold millions, and the Protestant Church is largely maimed by its doubts as to the sacred Scriptures, and lacks the propagative power of the Holy Ghost; but we do rejoice that in almost every country there are those who are conscious of the need and are alive to God, working for a mighty manifestation of the Spirit of the Lord.

BRITISH ISLES.

I close this chapter by asking you to consider the British Isles. More than half of their population never go to a place where they will hear the story of the Man Who loved them and died for them! Think of the power of priestcraft! Fifty years ago we had in Great Britain less than one hundred monasteries and nunneries; now we have over five hundred, and the great increase has been during the past ten years. Fifty years ago, Ritualism was but a small force; now it is a predominating power in the Church of England. Then the sacred Scriptures were held in reverence by most of the Free Churches; to-day not a few are injecting the poison of doubt, and cutting the ground from under the soul-winner's feet. Again, think of the power of the Press for evil. Twelve of the leading impure papers command a circulation every week of one million and eight hundred thousand copies. Ten of the leading Sunday newspapers have a weekly issue of four million copies; while in the daily newspapers there is the propagation of error by those who do not know "the Truth as it is in Jesus." In addition to these evil forces must be reckoned Spiritualism — that ever-growing manifestation of satanic cunning, which is charming and deceiving the people. It is known under many names, and, working

in varied ways, has captured many carnal Christians as well as empty professors.

In face of these and similar facts, who can marvel at the spoiled girlhood, the wrecked manhood, and the awful death-stream in which flow the victims of drunkenness, gambling, impurity, money-grubbing, and the pleasure-loving crowds?

Remember, at least two-thirds of the world is unreached with the message of Calvary, while its annual tribute to death and the grave is a minimum of TWENTY-FIVE MILLIONS. Do you say much is being done? Yes, as a result of missionary work there are more than five millions of native Christians, but you must put side by side with that the tremendous fact that during the same time the world's population increased by ONE HUNDRED MILLIONS. Every year the number being born into the heathen and Moham-medan world to be reached and won for Christ is greater than the number that the Church, with all its vast forces, is reaching and winning!

The world's need is deep beyond human power to fathom; but the remedy is equal to the need, and God is calling for a people who know how to bring the lost to Him; how to work the works of Jesus Christ by triumphant faith and effectual prayer.

“ We pray God to give the means to send forth labourers. Has He not given us the means? Have we not the means to send forth missionaries? Have not our friends the means? And when we pray God to give the means, should we not rather pray Him to consume the selfishness which expends our means upon ourselves? Dare we—can we—sing such hymns as

‘ All the vain things that charm me most,
I sacrifice them to His blood,’

and yet surround ourselves with these ‘ vain things ’—the lust of the eyes, and the vainglory of life? Our style of living is always rising : we are always accumulating : we fill our houses with pleasant things ; we decorate our lives till further ornamentation seems almost impossible. Our expenditure on ourselves is enormous. When I returned from Asia two years ago, I thought the expenditure on the decoration of life among Christian people had largely risen. I think so still, and think so increasingly. We have many possessions : we have old silver, we have jewellery, objects of art, rare editions of books—things that have been given to us by those we have loved, and which have most sacred associations. All these would bring their money value if they were sold. May we not hear the Lord’s voice saying to us in regard to these, our treasured accumulations, ‘ Lovest thou ME more than these? ’ It is time that we should re-adjust our expenditure in the light of our increased knowledge, and not in the light of our increased knowledge alone ; but that we should go carefully over our stewardship at the foot of the Cross of our LORD JESUS CHRIST, in the light of those eyes which closed in death for our redemption.”

—*Mrs. Isabella Bishop.*

CHAPTER III.

THE CHRISTIAN'S DUTY.

"When I say unto the wicked, O wicked man, thou shalt surely die, and thou dost not speak to warn the wicked from his way; that wicked man shall die in his iniquity, but his blood will I require at thine hand."—EZEKIEL xxxiii. 8 (R.V.).

"Behold, I send you."—LUKE x. 3.

"Go ye therefore."—MATT. xxviii. 19.

"Use me, O God, in Thy great harvest-field
That stretcheth far and wide, like a wide sea.
The gatherers are so few, I fear
The precious weald will suffer loss;
O find a place for me, a place
Where best the strength I have will tell.
It may be one the other toilers shun;
Be it a narrow sphere or wide, 'tis well,
So that the work it holds be only done."

SOUL-WINNING is the greatest work committed to man, and it requires much diligent and prayerful study. "Every science has its central truth, around which as a standpoint, or nucleus and formative principle, all the facts arrange themselves, and from which they may be viewed as a harmonious whole; and no science has been successfully discovered or rightly understood until this central principle has been discovered and grasped, and its special secret found out." If this be proved true in the lesser things of life, how much more important it is that we should find the great central truth in soul-winning, for it is only by knowing and following God's order that success is obtained. Finding and following this, none ever fail; neglecting this, none ever succeed.

Moses was warned of God when about to make the Tabernacle: "See," saith He, "that thou make all things according to the pattern that was showed thee on the Mount." Jesus Christ has given to us a clear pattern—definite instructions—and on the one side of the mountain range of His promises are the valleys of Divine command, which, if traversed on our part, bring us into the enjoyment of grace and power in rich abundance.

To learn this, the great business of life, we turn to the Bible, where we are at once impressed with our Lord's great concern for the individual. The New Testament is the Book of individualism. The life and work of Jesus Christ are an object-lesson illustrating this truth. His disciples, as far as we have positive evidence, were called "*one by one*." His miracles and parables tell of individual and personal appeal.

Does not this introduce us to the great truth that, as the Gospel proclaims God's salvation for the whole world, His plan for reaching the world through us is "*one by one*"? "*Ye shall be gathered one by one*," was God's promise to Israel. "Follow Me, and I *will make you* fishers of men," is the command and promise to each of us.

A man in humble life, often in poverty, a joiner by trade, Harlan Page by name, found out this secret, and lived to seek and bring people to Christ one by one, until he had the joy of knowing that more than one hundred of them were walking in the fear of God.

Every true Christian is called to the duty of "*making disciples*." Not *angels*, but *men*, are entrusted with the blessed work of saving wrecked humanity—not a few select people, but every child of God. Two great mistakes are made by many: (1) Some consider that this is a ministry appointed to ministers, evangelists, and public workers only, and

not to those who are known as private members of the Church. (2) Some look upon this work as so difficult that only a few are fitted to do it.

The qualification for soul-winning is not self-made, not the result of a great effort, but is given by Jesus Christ to *all* His disciples who will receive it. (Read Acts ii. 17, 18.)—"He that is wise winneth souls."

In his "Secrets of a Beautiful Life," Dr. Miller says:—

"Perhaps we are not accustomed to think of praying for others as a duty, the omission of which is a sin against God. We think of it as a privilege, but scarcely as part of love's solemn duty. We are in danger of narrowing our prayers to ourselves and our own wants. We think of our own sorrows and trials, our own duties, our own work, our own spiritual growth, and too often do not look out of the window upon our friend's rough path or sore struggle. But selfishness in praying is one of the worst forms of selfishness. If ever love reaches its best and purest, it ought to be when we are standing before God. . .

"We do not know how much the blessing and saving of others depends upon our praying for them. We do not know how often men's failures, defeats, and falls are due to our having ceased to pray for them. We stand between God and needy lives, and are bidden to give ourselves no rest, but to cry continually to Him for those about us. The healing of the world is in our intercessory prayer."

Man is hiding from God, and right down through the ages he has had to be sought out. Christ came down to seek and to save, and when one is found by Him, He not only makes such to be an exhibit of His saving grace for others, but sends that one to seek and bring to Him some other souls. The world will never be turned to the Lord in the mass. Men

are convicted and converted one by one, as the disciples of Jesus Christ turn to Him to know: "Lord, what wilt Thou have *me* to do?"

Andrew had the right way. "*Andrew, Simon Peter's brother, . . . first findeth his own brother Simon* and saith unto him, We have found the Messiah (which is, being interpreted, the Christ). And he brought him to Jesus. . . . *Philip findeth Nathanael*, and saith unto him, We have found Him of Whom Moses in the law, and the prophets, did write, Jesus of Nazareth. . . Philip saith unto him, Come and see."

Yes, your own first! Andrew found his own brother; Philip his own friend; both by direct personal effort. The first effect of salvation is true concern for those we most love or have most wronged. For this work there can be no proxy: the young convert in the power of the Holy Ghost must do it himself.

Many have marred their own influence and warped their own spiritual life by neglecting promptly to obey the Holy Spirit in seeking out their own. They have never been allowed to go forth to make disciples in Judæa or Samaria, because they have not begun at Jerusalem according to the Master's order. "Come thou and ALL thy house into the ark."

Many have not yet learned to look upon men as Jesus Christ did. When He saw the multitudes *He was moved with compassion* for them because they were distressed and scattered as sheep not having a shepherd. The state of the multitude is as sad to-day as then, yet how few are so constrained by the burning love of Christ as to be *moved with compassion*?

True, there are some who feel the burden of souls and know something of Brainerd's concern when he said: "I cared not where or how I lived, or what hardships I went through, so that I could but gain

souls to Christ. While I was asleep I dreamed of these things, and when I waked the first thing I thought of was this great work. All my desire was for the conversion of the heathen, and all my hope was in God."

We hold salvation as a trust; it is our duty as Christians to bring the Christless to Christ. How?

By faith and prayer—1 John v. 16; Mark ii.

By influence—Mark v. 1-20; Acts xi. 24;
2 Chron. xv. 1-9.

By warning—Ezek. iii. 18.

By persuasion—Acts xiv. 1.

It may not, perhaps, be credited, without a little thought, what an immense difference it would make to the Kingdom of Christ if every Christian won three souls to Him each year. Consider for a moment what this would mean were there only 5,000 Christians in the world who did this during the coming year, and that everyone converted won three more, and all were spared for ten years to continue the work.

Five thousand people winning three souls in each case would produce—

In 1 year	...	20,000	Christians
„ 2 years	...	80,000	„
„ 3 „	...	320,000	„
„ 4 „	...	1,280,000	„
„ 5 „	...	5,120,000	„
„ 6 „	...	20,480,000	„
„ 7 „	...	81,920,000	„
„ 8 „	...	327,680,000	„
„ 9 „	...	1,310,720,000	„

This is only a supposition, but you see thus, in less than ten years, all the world would be evangelised.

Does this table say anything to you? Does not

your duty show itself in the command given of old :
 " Go work to-day in My vineyard " ?

Do you object that the world will never be converted before the second coming of our Lord ? Still, is it not our duty to hasten on His coming ? Rev. A. J. Gordon, D.D., says : " Though our task is not to bring all the world to Christ, our task is unquestionably to bring Christ to all the world." Our commission is clear—" *Go and make disciples,*" and the power to do this has not been withdrawn. Will not those who neglect this duty " be ashamed before Him at His coming " ?

" Let none whom He hath ransomed fail to greet Him,
 Through *thy* neglect unfit to see His face."

“ We have no fires of martyrdom now to test our fidelity to Jesus Christ; but we are not left without a test. God is testing us all continually as to the measure of our Faith, Love, and Devotedness to His Son, by the presence of a thousand millions in the world without Christ. It is a tremendous test; so real, so practical! Gifts that cost us no personal self-denial are no proof of devotedness.”—*Mrs. Grattan Guinness.*

THE WORKER'S PRAYER.

“ Oh, Son of God, Who lovèd me,
And gav'st Thyself to set me free,
Inflame my heart with grateful love,
And let my life's devotion prove
That Thou art All in All to me,—
That I remember Calvary.

The value of *one soul*, O Lord,
Teach me to see; and as Thy Word
Assures me of the awful fate
Which doth the Christless soul await,
Oh, may I wrestle and prevail
With God and men, like Israel!

Give me Thy *tenderness* and *tact*,
Guide every thought, and word, and act,
And cause me so to do my part
To reach the hard or longing heart,
That men to Thee, O Christ, may turn,
More of *Thy* tenderness to learn.

Let those I seek to win for Thee
Know that the Lord Who died for me
Has shown through me His strong desire
To save them from eternal fire;
O God! until life's work is done,
Use me to save them—one by one.”

ESTELLE EDMEADES.

CHAPTER IV.

OPPORTUNITIES.

“ The little one shall become a thousand, and the small one a strong nation : I the Lord will hasten it in its time.”—ISAIAH lx. 22 (R.V.).

“ Andrew . . . first findeth his own brother.”—JOHN i. 40.

“ Philip findeth Nathanael.”—JOHN i. 45.

“ Lord, speak to me, that I may speak
In living echoes of Thy tone ;
As Thou hast sought, so let me seek
Thy erring children, lost and lone.”

SUCCESSFUL soul-winning must have two component parts :—

1. Going to God for sinners.
2. Going to sinners for God.

It is not enough to pray. Believing intercession must be linked with consistent living and individual work. The three **MUST** go together.

Mark, there is a marvellous difference which one dare not overlook between *our doing Christ's work* and *Christ working through us* to save other lives. It must be Christ's plan, Christ's way, Christ's time, if one is to succeed. If we give Him full opportunity, the Holy Spirit will both direct and empower, and make each one keen to win souls.

The man who brings most souls into closer acquaintance with the Lord Jesus is the man who is most alert to do it. We instinctively attend to the matter which is paramount in our minds. Filled with the loving Christ, one finds opportunities everywhere. A naval officer

went from Portsmouth to see a certain exhibition in London. It was immensely interesting, and he sat upon a seat contemplating the wonders around. A lady also came there to rest and listen to the sweet music. Instantly the chief purpose of his life asserted itself. "I wonder if she knows my Saviour?" thought he. "Lord, work through me to show Thyself to her!" A remark upon the music opened the way. The result was that in that public place, overlooking the gay and brilliant spectacle, to the amazement of many, the two knelt in prayer, and she gave herself to God.

A less *interested* soul-winner would have missed that opportunity.

Every week a clockmaker called at the house of a certain lady in order to regulate her clocks. "O Lord," she prayed, "use me in helping to regulate this man's soul!" He was a Unitarian, and so sure of his ground that many would have shirked much religious conversation with him. But all the week she interceded for him, and, while he wound and polished, she talked. Prayer and work were thus continued for fifteen months, and she won that soul to Christ Jesus!

Bishop Ryle says of BAXTER, that when he came to Kidderminster there was one family in one street who worshipped God; but that when he left, there were some streets where only one family did not.

Success like that meant to Baxter what it must mean to everyone who wants to win souls—many cries and tears, definite, believing prayer, and definite personal work *until something is accomplished*.

Many people do not realise that the Christian is never off duty, never on the retired list, never pensioned off. His one business upon earth is to glorify God and people Heaven, and for this the time is always now—the place is always here—and the people are always perishing. On a holiday, how

blessedly some have been used to do wonderful things for God! Two friends spent a summer vacation in the country. God laid two villages upon their hearts. While resting their bodies, they gave themselves to much prayer for these places. On their return to work they continued that intercession, asking God to send someone to do the work which had not been possible to themselves. In five months after they had commenced to pray, a mission was arranged for both villages. During that period they doubled their prayer-time, and waited in faith for tidings. *One hundred* of those villagers accepted Christ.

"Without *soul-hunting*," writes a clergyman, "I find the results of Church work are very meagre."

Not long ago an engine stoker was converted, when the following conversation followed:—

"You ought to join the '*One by One*' *Working Band*," said a worker, "that is just the thing for you."

"Never heard of it. What do they do?"

"They win others."

"How?"

"Why, they first ask God for the names of those for whom He wants them to pray, then they intercede for such every day, and do all in their power to bring them to Jesus."

"That all? Suit me exactly," said the stoker; and forthwith he started upon that line. Quite a short time after this, a man was found in the same Mission Hall anxious to be saved. In the Enquiry Room he said simply, "I'm an engine-cleaner. I want to be converted because my mate, an engine-stoker, prayed for me." He was the stoker's first soul.

The missionary spirit descended upon a servant girl who belonged to a Bible Class. "This is very helpful," she thought one Sunday; "I will get others to come, and maybe I'll get them saved." She began

on her own terrace, trying the servant who lived next door on the right. She was successful. Then she tried the one who lived next door on the left. Prayer was answered there also. Now she is working steadily down the terrace. Six houses out of the twelve already send one to that class.

"There are diversities of workings, but the same God, Who worketh all things in all." So it came to pass that the same missionary fervour blazed in the heart of a native school-teacher in India.

"Come with me, and pray for the boys of our school," he exhorted three others of the staff. Every Wednesday afternoon these four met in the empty school-house to cry to God for an outpouring of His Spirit upon the boys who were at play.

One by one those lads began to show anxiety about their souls, and being led to Christ, they at once commenced to pray for their companions. An ever-enlarging group came in to plead for the conversion of the two hundred odd boys left, and before the prayer of faith, many things and many boys yielded to Jesus Christ.

If soul-winning becomes the ruling passion of one's life, it is astonishing how many opportunities for it present themselves out of the little social amenities and ordinary intercourse of everyday life.

"I am not satisfied with our At Homes," said one lady to another; "we talk of our neighbours and our servants, and the latest concerts and books, but surely it is a great waste of time. Why should we not pray over our callers to-morrow, and then set to work to bring some better influence to bear upon them?"

"Very well," responded the other, "I will sit at one end of the room and you at the other, and we will see if the chain of influence cannot work right across the company."

So, amidst the rustle of silks and mingled odours

of flowers and sweet cake, there somehow came to be felt a Presence of infinite grace; a consciousness of God which made talking about Him perfectly natural. Nor was it surprising that one should say—

“We have stayed an unconscionable time to-day, but one so seldom gets a little talk like this, and one hungers for it without knowing it.”

“Was it a success?” asked the hostess of her friend, when the last caller had rustled away.

“Oh, wasn’t it!” responded the other. “I had such a nice little talk with Mrs. X. on prayer, and Miss Y., who sat near and listened, asked if she might come for a quiet talk to-morrow. She is in trouble about her soul, but had never dared tell anybody. We have not seen the end of our At Home, I am thinking.”

A Bible-class teacher sat thinking over her girls.

“There is Miss L. T.—utterly worldly and frivolous; I have never had a spark of influence with her yet. What would give it? Suppose I ask her to tea? It will probably attract her to come to a house so different from her place of business.”

The invitation was accepted, but the visitor was wholly unprepared for the straight little talk which followed, in which her wasted life and her glorious opportunities were lovingly but graphically pointed out.

“But I should have to give up so much,” objected the business girl; “theatres, card-playing—everything I care for would have to go.”

“That is true,” replied the worker, “and the choice ought to be made at once. I shall leave you for twenty minutes to attend to something; will you think it over and decide?”

When she returned to her guest at length, the girl looked up, and said simply—

“I will follow Jesus only!”

But there is a sequel to this story. Four weeks later the girl's employer said to her—

"I must congratulate you upon the change which has come over you. A month ago I had decided to dismiss you, an account of your overbearing attitude ; but that has, fortunately, disappeared."

"Oh, I must tell you, sir: it is just a month ago since I let the Lord Jesus Christ come and rule my life."

"Ah—er—I'm an Agnostic; I do not know anything about that question," was the response.

But others learned what he did not know; for a stream of blessing was set flowing that resulted in about *one hundred* shop-assistants being converted to God, through the personal and definite effort made in each case by that girl, and those whom she led to her Saviour. To-day she is a Missionary in a foreign field.

Some of our readers may not have heard of the doctor who discovered an entirely new prescription for his patients. He had been prayed for by a member of the "*One by One*" *Working Band* for eighteen years. At last he dropped into one of Dr. Torrey's meetings, and was converted. He at once persuaded his wife to accompany him; she, too, was saved. He sent some distance for an aunt to come and visit them. She went home with Christ in her heart. Then he turned his attention to his patients, and with judicious care brought before them the subject which was opening out to himself as a new wonderland. He persuaded several to attend the meetings. In all cases where he is able to broach the theme, he is now prescribing the remedy of the cleansing grace of Christ for inner needs, that outer ills may be mitigated by a heart kept in perfect peace.

One more story before we pass to another aspect of individual soul-dealing.

In a little street of a certain town stood a cobbler's shop. A lady who passed it frequently used to feel herself strangely drawn to interest in its owner. Only rarely he could be found alone, for the shop was a centre of gossip and godless argument. Yet, when she passed him, that lady seemed to see the man as he had been, not the drinking backslider of that day, but the active worker for Christ he was before the fire of love had died upon the altar of his soul. Every thought of him was a prayer. At last she found him alone, and pleaded the claims of God upon his life.

"Madam," he said, "I thank you, but I cannot do it. I know I should have to alter the character of my shop if I let God have His way with me. I am not prepared for any such step."

She saw, however, that her visit had touched him, and straight back to her Lord she went for power to plead and to prevail.

The only answer she gained was to have that man laid upon her heart as a heavier burden than before. This cheered her, for she had often noticed that when the answer to a prayer drew nigh, the intercessor would be greatly led out in anxiety, and often in special effort, for the soul requested of God.

While waiting for God's orders, she pleaded more earnestly than ever, then went down to the cobbler's shop to urge the claims of Christ once more.

The shop was cleared of men; the bright face lifted to hers told its own tale. He had the Christ for company; Heaven had come down to earth; the leather-strewn cabin had become a meeting-place of angels. Persevering prayer and definite dealing had brought the soul back to God.

Lost opportunities with some strew all life's pathway. In a London West-End mansion, a lady was suddenly brought face to face with eternity. Her

54 GOD'S PLAN FOR SOUL-WINNING.

minister was sent for and besought to pray that her life might be spared. "But," said he, "you are a Christian, and to die is gain." "Yes," was the answer, "*for forty years I have been a Christian, and now I face death with the terrible awakening that I have never won a soul for Christ!*" A few days after, he called again, found the blinds drawn, and learned that among her last words was the appeal, "*Oh, for one more opportunity!*"

“ All our natural endowments, all our personal histories, all our contrasted circumstances, are so many opportunities for peculiar work.”—*Bishop Westcott.*

CHAPTER V.

INDIVIDUAL WORK (CLASS FOR CLASS).

"I have an errand to thee."—2 KINGS ix. 5.

"Always striving for you."—COL. iv. 12.

"If any man see his brother."—1 JOHN v. 16.

"How sweet 'twould be at evening
If you and I could say—
'Good Shepherd, we've been seeking
The sheep that went astray!
Heartsore and faint with hunger,
We heard them making moan;
And, lo! we come at nightfall
And bear them safely home.' "

"Oh come, let us go and find them."

THERE is one aspect of individual dealing which deserves more attention than it receives—the work of class for class.

A society woman can be infinitely more successful with one of her own circle than she could hope to be with a coal-heaver. The coal-heaver knows the needs of his work-mates, and can live and sympathise with them. A righteous business man can best reach the man of business; the sailor can deal straightly with the difficulties of the man on the lower deck. No one in the world can reach a soldier like a comrade in his own barrack-room. A schoolboy will listen to a chum in whom he believes, as to no other living being.

So, while the exclusion of other souls should be

58 GOD'S PLAN FOR SOUL-WINNING.

carefully avoided, each class should be taught to seek out its own kind.

If "*First Things First*" means anything, it is that the weaver should turn to the man at the loom, the miner to those who are in his gang, the business assistant to his shop-mates, and the mother to her own children before any others.

SAILORS AND SOLDIERS

are very much shut up to missionary work amongst their own comrades. Often for weeks at a time they see nobody else, which probably accounts for a good many conversions amongst them!

A SAILOR.—During the Boxer movement in China, one of H.M. warships left Portsmouth with over 600 men on board; for six months she did not touch a port, and the men were without real spiritual help, save from one of their shipmates. He knew the Lord; he definitely prayed for many of them one by one, and showing by a Christ-like life what his Lord could do for a man, won over thirty others to his Saviour.

A SOLDIER, drafted to another country, laid his troopship voyage before the Lord; and, as so many others have done, before and since, set boldly to work in the name of Christ. Receiving permission to hold meetings on deck, he was cheered to see some present the first night. At the second meeting a backslider was restored. For several nights he stood bravely out with the two or three converts and talked of Jesus. Then the meetings were abruptly stopped, and the soldier went to God to learn his next step. He became distinctly conscious that God had a work to be done on that ship, which could only be accomplished by personal conversation. Henceforth, he spent every opportunity in quietly "buttonholing"

the men. *Ten conversions* were the result of this hand-to-hand fighting.

COLLIERS.

We might give many stories from the Welsh Revival of colliers' individual work. Let one suffice.

He was a miner who rose in the gallery of a chapel to give his experience. Said he:—

"I have been praying for six years for the salvation of thirty of my mates in the colliery where I work. I have kept a list of them that I might not forget one before God. I am glad to be able to say that *twelve* of them have already been converted."

What would it mean to the world if every Christian followed the same plan?

LEPERS.

Surely this class is the last one, would think to include in definite missionary work; yet of all men living do they most need prayer and personal interest. Quite recently we heard of one in a leper colony who keeps a book full of lepers' names for daily mention before God. His Spirit of illumination is lighting up their hearts, and in some cases the deep, sad darkness in which they were wrapped has given place to the dawn of the Day-star.

BUSINESS ASSISTANTS.

An assistant in a house of business wrote to express his thankfulness for the power of *prayer united with work*. He had spoken most earnestly of Christ to a fellow-assistant, who refused all his entreaties. He placed him upon his prayer-list, steadily gave himself to intercession, and tried again. Soon that man was won for Christ.

INVALIDS.

The Lord's prisoners are many. Some are sick, others are tending the sick. Often such are tempted

to think life with them is a useless burden, and they become irritated and fretful because the opportunity for glorifying God appears to have passed. Let these be of good cheer; they are "prisoners of hope": in patient suffering they can glorify God, and by following the "*One by One*" plan, may in their seclusion become mighty for the extension of the Kingdom of Jesus Christ.

Intercessors for the unconverted are the great want of to-day. There is no great lack of public speakers and workers in this land of ours; but, alas! how many of these have gone a warfare at their own charge, because they have not waited to be endued with "power from on High"! It is not *more words* that this Gospel-hardened, indifferent, professing Christian country needs; it is *more prayer*, more faith, more Divine power; and many who, in public work, have been comparative failures, have in the quiet of the sick room prevailed with God for souls.

Was it not in the room of a bed-ridden old woman that the mighty Revival of 1856 commenced? And if the thousands of the sick ones who are confined to their rooms would unite in prayer for this to-day, should we not see Pentecostal power again coming into the Church, and a world-wide Revival?

What relief from the weary monotony of the sick-room comes when this suggestion is taken up! What happiness is the outcome of this definite waiting upon the Lord to be filled with His love and sympathy for the lost!

What hours of peaceful communion do weary Christians find from time to time in thus filling up the after-sufferings of Jesus Christ! What seasons of joy will come as faith claims the answer for the salvation of the lost!

That invalid had found her work who wrote, not

long ago, "I am in enfeebled health. I cannot *do* much, but *I can pray*."

"I write for the Lord when I cannot do anything else," says another, "and answers come, telling of help and salvation both at home and abroad."

Another thought how she might turn the calls of visitors to good account. She held a cottage meeting in her room, and one soul was there converted. Another day a friend came to see her, but instead of the visitor making conversation for the invalid, the tables were turned. That afternoon the friend gave herself to Jesus Christ.

A fifth was a semi-invalid, but could now and then get out. When she heard of the "*One by One*" *Working Band*, she shut herself up alone with God, and asked Him to lay upon her heart those for whom He would have her pray. She received twelve names. One of them was that of a backslider who had not entered a place of worship for six years. Most of his evenings he spent in the public-house. For him she prayed some time, then felt an inward urging to go and see him. The first day she was able, she called to invite him to attend chapel the next Sunday evening. He was too astonished to do anything but promise to go; however, when the time came he was not there. At once she sought him out.

"Why did you not keep your promise?" she asked.

"I don't know."

"Will you kneel while I pray for you?"

"I don't mind."

At the close of her prayer she found him quietly weeping. God had melted him. There and then he came to Christ.

NURSES.

Some nurses are being awakened to their tremendous responsibilities, and beginning to see in their

isolated position unequalled opportunities for careful and patient soul-winning.

A nurse in a certain Workhouse Hospital has had wonderful success. As she receives new patients she puts them down upon her prayer-list. As soon as they are converted, she leads them to begin to work for souls themselves, starting them with a book in which to write the names of those whom God lays upon their hearts as they lie and pray. Thus she not only turns out restored patients from her ward, but Christian workers!

Several others are being greatly used of God among the insane. Unless it has been witnessed, the power of prayer upon some mental cases can hardly be credited. Very sorely are men and women of faith and prayer needed as attendants in our asylums.

SCHOOLGIRLS.

In February, 1905, God laid hold of a schoolgirl and saved her, bringing home to her the need of those with whom she came into contact. She was at that time a pupil at a school in Switzerland, with some fourteen other girls, none of whom knew the Lord Jesus as a personal Saviour. After three months of incessant prayer for them, her special friend surrendered herself to God. This greatly encouraged her, and three weeks after this she and the two principals of the school began to meet together each morning to pray for a Revival. Soon one of the other girls came to her to know the secret of her newly-found joy. This led to a personal talk, and the arrangement to read and study the Bible together daily. Gradually, all the other pupils joined, and one by one each came to the Lord Jesus and proved His power to save and to keep.

NEIGHBOURS.

A housekeeper to an aged saint in a village was

kneeling in prayer, when the Holy Spirit said : " Pray for M." " But he is a backslider and drunkard, whose life has done grievous harm." " Yes, but pray " ; and day after day she prayed, until the drunkard's wife came one day with the glad news that in a lonely hour her husband had been arrested by the Spirit of God, convicted of his sin and shame, and shown that he must now turn to his Saviour. Then and there he had surrendered and was saved of the Lord.

FAMILIES.

Some parents who have forgotten the salvation of their own children, or left this all-important work for others to do, are beginning, to some extent, to realise their own responsibility. " By faith, Noah prepared an ark for the saving of his house," and by faith he saved his house. Fulness of blessing is for the children as well as the parents. " To you is the promise and to your children." Yet, how many parents mourn the godlessness of their sons and daughters, because they neglected their salvation in childhood? And this, notwithstanding that Jesus says, " It is not the will of your Father which is in heaven, that one of these little ones should perish." " Suffer the little children to come unto Me."

The children can and must be saved, and the very best time for Christian parents and teachers to secure their salvation is between the ages of four and eight, before the pressure of school duties, and the ever-growing responsibilities of life come surging in upon them. Train them to believe that they may postpone becoming Christians until they are " grown up," and you teach them their first lesson in procrastination ; the still, small voice of conscience is hushed, and the Holy Ghost grieved. Jesus Christ is both the children's Saviour and Friend, and He receives and consciously saves even " little children." Do not be

afraid to let them know that you are praying for them, and gradually there will dawn upon their minds some understanding of the joyous union between your Saviour and yourself, especially when you take them apart "one by one" alone with Him.

A mother who had, until a few years ago, lived a thoughtless life, given up to the world and pleasure, was awakened to her spiritual danger by the loss of her husband. As soon as she realised Jesus Christ as her personal Saviour, her heart began to cry, "Lord, save my sons!" These were three young men brought up for the world, and each fully occupied with his own career in life. One only was with her at home. She spoke to him about his salvation, only to be rebuffed; then she gave herself to earnest, believing prayer.

A mission was being conducted by Rev. J. Stuart Holden, and, after much entreaty, the young man went with his mother. His heart was melted: he accepted Christ.

She prayed on until at Keswick the second, and at Winchester the third decided for Christ, and to-day she says, "Blessed be God, all three of my boys will be His 'in that day when He makes up His jewels.' " All three were won within a year.

Even in family festivities we should watch for souls. Such occasions are often used by God. A Scotsman passes on to me the following story in illustration of that point:—

"A dear friend of mine asked me to act as 'best man' at his wedding. Both he and his *fiancée* had been praying for the conversion of the chief bridesmaid. They asked me to join in prayer for her, and felt led to ask that during my visit God would use me to lead her to Christ.

"When the opportunity for definite conversation came, it was quite evident that God had prepared her.

I had several talks with her during my short stay, and it was not long before quite a number noticed that a very real work of grace had been begun in her heart. She told me at length that she had confessed Christ the day after her conversion, and asked me to join her in prayer for one of her sisters. A little over a month later she led that sister to Jesus."

Another tells a most interesting story of his own family experiences. When he was converted, not one of his family circle knew the Lord, and at first they greatly resented his becoming a Christian, not hesitating to let him know that he was considerably in the way of their pleasures when at home.

Living near to him was one brother, with whom he began the "One by One" method. After much prayer he visited him, spoke very earnestly, invited him to a service; and that same night he sought and found Christ.

Then they claimed the promise, "If two of you shall agree," and for nearly two years pleaded on behalf of the rest of the family, and wrote to each in turn.

The brother thus uniting with him next visited the home of the rest, and *in one day* three other brothers were converted.

Later on the first to find Christ also returned home, but found that, with the exception of the three referred to, the remainder of the family had become even more estranged. He says:—

"Time pressed heavily, and the burden of souls increased until it became intolerable, and my soul cried out after God, and could not be comforted. Then, on the last afternoon of my visit, there came into my life a new blessing and a new experience. Suddenly I was filled with joy, great and so glowing. As far as I then knew, there was no cause for joy in relation to those who had given me sorrow.

" Praising my Lord, I quickly returned home, and was met at once by one of the family who had avoided me in every way possible. She requested that I would visit some friends with her to say good-bye. My opportunity had come, and my message had been received from my Lord ; I delivered it immediately. She accepted the message, received the Lord forthwith ; she, too, rejoiced in God her Saviour, and that night became the messenger of peace to the whole household, inviting all the family, with the servants, to meet me, that I might read the Scriptures and pray for them.

" Everyone in the house responded to that invitation from her (my only sister), and we spent most of the night in prayer. God was with us of a truth, and so led and taught us (young as we all were in life and knowledge of Him) that the unregenerate learned of Him, and one after the other believed, until every one of the family had confessed faith in His Name during that night."

“ The consecration of the man who makes no effort for the salvation of the lost is spurious, and his joy and peace, if he have any at all, cannot be other than ephemeral. [Within the heart of the truly consecrated believer, there springs up a strong passion for the salvation of souls. It cannot be otherwise. Jesus Christ has become so dear to him, and has so filled his life with blessedness, that he is seized with a yearning, amounting to pain, that others should share in the blessings he enjoys. The love of Christ constrains him to live no longer to himself. He feels himself called to be a witness; commissioned as an ambassador for Christ, he longs with growing desire to be a successful soul-winner. How Christ-like a desire this is! It is the result of sympathy with the Lord Jesus in His work, an effect of fellowship with Him Who came to seek and to save the lost.

“ But Christ-like, noble, holy though the desire is, it is not one which fulfils itself. The wish to win souls will not make us soul-winners. No amount of earnestness, no amount of experience, no amount of perseverance is a guarantee of success in this work. For the work of soul-winning we need the gift of the Holy Ghost.”—*Rev. G. H. C. Macgregor, M.A., in “A Holy Life.”*

CHAPTER VI.

EQUIPMENT FOR SOUL-WINNING.

MATT. xxviii. 18-20, R.V.; LUKE xxiv. 49; JOHN vii. 38;
ACTS i. 4, 8; LUKE xi. 13.

“ O ! the glorious current sweeping
All the regions deep within,
Now and every instant keeping
Heart and wish and senses clean ;
Full Salvation
From the guilt and power of sin ! ”

A LOWER experience than this is insufficient for a soul-winner.

Thousands of well-meaning Christians are wondering why they are practically useless in the Kingdom of God. They see others doing successful work for Christ, they watch Bible-class members being drafted into the Church, children led to Jesus, outsiders laid hold of and truly converted. They hear of blessed answers to prayer, of letters which have melted and broken hearts estranged from Christ, of visits to houses which have resulted in the spiritual and material transformation of the inmates. These things they hear and see, but in them they have no active share, and their hearts are sad with the burden of unanswered prayer, and shamed by their frequent spiritual failure.

No anxious soul seeks them out at inconvenient hours ; no sudden calls summon them from the family fireside to a stricken home or to a dying bed ; never have they been sent for to deal with a conscience-

stricken sinner. Followers of the Saviour of the world, they still are powerless to make Him known to men.

And because it is not God's purpose or their desire that this should be so, has this chapter come to be written.

The Lord Jesus said: "Fear not: from henceforth thou shalt catch men." Paul said: "Thanks be unto God, which always leadeth us in triumph in Christ, and maketh manifest through us the savour of His knowledge in every place." This is just what these powerless Christians long to do.

What is needed in order to transform them into triumphant soul-winners?

— *Full salvation from sin*; victory through the precious Blood of Jesus; and the indwelling of the Spirit of Truth, of Holiness, Life and Power.

Sin, in however obscure a form, is an absolute hindrance to power. One cherished evil habit can make it impossible for the soul to see God. A spirit of jealousy or unforgiveness will completely shut out the Spirit of Perfect Love. A grudge, a bitterness, a desire for retaliation will break the wings of faith and hush the cry of real prayer. A callous conscience concerning some unpaid bill, or act of restitution, has turned aside the incoming tide of blessing and grace from many a soul.

It is pathetic to hear prayers to which God is unable by the very nature of things to respond; prayers seemingly full of agony of desire; prayers for the choicest gifts God has to bestow, but which God cannot answer because the way is blocked in the soul of the man who prays.

Of what use would a mighty gift of faith be to a soul which was occupied with human slights and grievances? Could a baptism of burning love to God and man be bestowed upon one whose chief thought

was for self, for position, for fame? How could the Holy Spirit be poured out upon one who had never yet walked down the way of humiliation to Calvary?

The common prayer-cry is, "Fill me and lift me up!" The Divine answer is very often: "*Be emptied and go down!*"

Effectual service demands seven things:—

- (a) Holiness of heart.
- (b) Righteousness of life.
- (c) Devotion to the Word.
- (d) Absolute obedience to the Holy Spirit.
- (e) Communion with God.
- (f) Power in prayer.
- (g) Passion for souls.

We cannot be in line with the Spirit for His work unless we are in line with His law of holiness of heart and life. With very many the first step in this lies in getting right with their fellow-men.

The lesson of love is divided into two parts (Matt. v. 23, 24): "If, therefore, thou art offering thy gift at the altar, and there rememberest that thy brother hath *ought against thee*, leave there thy gift before the altar, and go thy way, first be reconciled to thy brother, and then come and offer thy gift." It is not enough to confess wrong-doing to God: it must be confessed to the one wronged—and restitution be made—before there can be clear access in prayer, even for one's own soul.

The second part of this same lesson is shown in verses 44, 45, where we see that the love of God must be so shed abroad in the heart by the Holy Ghost that the unlovely are loved for Christ's sake.

In one of my prayer-missions, a lady saw that the reason she was not receiving answers to prayer was because of a quarrel of many months' standing, between herself and another lady. She was not convicted of any wrong she had done her friend, but

felt that the division between them was contrary to the Spirit of Christ.

She went straight from that meeting and wrote a letter to her former friend, stating what God had that night showed her, and begging that any wrong on her part might be forgiven. Within forty-eight hours she received a letter acknowledging hers with warmth, adding:—

“Exactly what you were led by the Holy Spirit to do, He prompted me to do last New Year’s Eve, but my pride refused to obey Him.” Thus, out of two lives, was the block removed.

Another came to me with the question: “How is it I do not get answers to prayer? I used to do so, but for years I have not.” A little talk brought out the same fact—a quarrel with one of the Lord’s children: jealousy and bitterness had closed the door to the blessing she had sought both for herself and others.

In each case there was the Royal road open, and every delay brought the soul into deeper bondage. Seeds of jealousy and bitterness produce plants so strong that they effectually hide the Father’s face, and the only hope is accepting, through Jesus Christ, a free, full, and perfect deliverance from the inward sin.

A man of business, who had been for years a most prominent Church worker, was the leading helper in a mission, when he was suddenly awakened to the fact that access to God was blocked by his own temper. In this mission he felt it his duty to seek the salvation of his workpeople; but how could he do it? They had witnessed his temper and heard his harsh words so often that he, at any rate, was not the man to help them.

Yet if he could not help those nearest to him, he felt he had no right to go to others. In humiliation

he sought unto God for pardon, and faced the fact that he must be right with his men.

After breakfast, the next morning, all, from the foreman to the office-boy, were brought together, and he confessed to them how by his temper he had dishonoured his Lord, and hindered them. To their astonishment he begged their forgiveness, and each present witnessed the outcome of a power greater than human graciousness. They could but own that it was God's.

Is there reading these words a disciple of Jesus Christ who is conscious that liberty in prayer and power to win souls have been blocked by his lack of inward holiness? A word or two personally, then, to you; for if you are clear as to what full salvation means, there is no reason why you should not enter into it this very hour.

First of all, are you satisfied that the Word of God points to a distinct experience of victory over self and sin, to be as clearly recognised and realised as pardon of sin and acceptance with God? (See 1 John iii. 4-8; Ezek. xxxvi. 25-27; 2 Cor. vi. 16-18, vii. 1; 1 Thess. iv. 3; v. 23, 24.)

2. Are you convicted of its necessity in your own case?

3. Are you assured that God is able and willing to give such an experience to *you*? (Gal. i. 4; Eph. i. 4.)

4. Are you prepared to make a definite surrender of every known sin and every doubtful indulgence to God, that He may be all in all in your life, reigning over every detail and ordering every step?

5. Are you willing, here and now, to exercise a definite faith in God for this experience, claiming that the Blood does cleanse from all sin, that the sanctifying Spirit does take immediate and full possession of your cleansed heart, to make it His

temple and home, to work through your every power His perfect Will of holiness and love?

6. Are you ready to give a definite testimony to this work of God in your soul, as the Holy Spirit shall bid you bear witness?

If you have taken each step to this point, you have stepped on to the rock of God's promises. "Wait upon the Lord," and the Holy Spirit will answer to the precious blood, and "the Lord Whom ye seek shall suddenly come to His temple," and you shall enter into such liberty as shall make you a successful soul-winner!

Nearly twenty years ago the first lieutenant on board the Prince of Wales' yacht came to this point in one of my half-nights of prayer. Up to that time he had been a quiet, devout Churchman who scarcely liked to affirm that his sins were forgiven. Then he not only received the assurance of his own salvation, but also a propagative power to win others. He was made wise to win souls. One of his first acts was to go on board and put up the text, "That in all things He might have the pre-eminence." This gave him the opportunity of witnessing to King Edward and Queen Alexandra. A while after, his heart was moved with intense desire to win the heathen, and he wrote to the authorities, asking permission to resign his commission in H.M. Navy in order that he might devote his life to China. On the day when he sailed as a member of the China Inland Mission he sent word to me, "I am going out under the anointing of the Holy Spirit that I received in that half-night of prayer."

Nine years after, during the "Boxer" movement, he came to England, stayed in my home, and told how he had been kept under the anointing of the Holy Spirit, learned the language, gathered in people, built a Church, and rejoiced over many heathen won

for Christ. He has since gone from China into the immediate presence of the King. He gave up all that he might be filled with all the fulness of God. Was the price he paid too great?

"YE ARE A CHOSEN GENERATION, A ROYAL
PRIESTHOOD."—1 PETER ii. 9.

" There is no holy service
But hath its secret bliss :
Yet, of all blessed ministries,
Is one so dear as this?
The ministry that cannot be
A wondering seraph's dower,
Enduing mortal weakness
With more than Angel-power ;
The ministry of purest love
Uncrossed by any fear,
That bids us meet at the Master's feet
And keeps us very near.

God's ministers are many
For this His gracious will,
Remembrancers that day and night
This holy office fill.
While some are hushed in slumber,
Some to fresh service wake,
And thus the saintly number
No change or chance can break.
And thus the sacred courses
Are evermore fulfilled,
The tide of grace by time or place
Is never stayed or stilled.

Who are the blessed ministers
Of this world-gathering band?
All who have learnt one language
Through each far-parted land ;
All who have learnt the story
Of Jesu's love and grace,
And are longing for His glory
To shine in every face.
All who have known the Father
In Jesus Christ our Lord,
And know the might, and love the light
Of the Spirit in the Word.

Yet there are some who see not
Their calling high and grand,
Who seldom pass the portals,
And never boldly stand
Before the golden altar
On the crimson-stained floor ;
Who wait afar and falter,
And dare not hope for more.
Will ye not join the blessed ranks
In their beautiful array?
Let intercession blend with thanks
As ye minister to-day ! "

F. R. HAVERGAL.

CHAPTER VII.

PREVAILING PRAYER.

“Ye that are the Lord’s remembrancers, take ye no rest, and give Him no rest.”—ISA. lxii. 6 (R.V.).

“And this is the confidence that we have in Him, that, if we ask anything according to His will, He heareth us : And if we know that He hear us, whatsoever we ask, we know that we have the petitions that we desired of Him.”

—1 JOHN v. 14, 15.

“There are noble Christian workers, the men of faith and power,
The overcoming wrestlers of many a midnight hour ;
Prevailing princes with their God, who will not be denied,
Who bring down showers of blessing to swell the rising tide.
The Prince of Darkness quaileth at their triumphant way,
Their fervent prayer availeth to sap his subtle sway.”

“TELL me,” said a lady plaintively, in a Church conversazione I was holding, “tell me how to pray so as to prevail. I have fifty names upon my list, and I have been praying for twenty years without an answer.”

She was thoroughly in earnest, apparently quite anxious to have the Will of God done in all her life ; yet here she was, with the best intentions in the world, an unsuccessful intercessor.

This is an age of activity ; many a life is ground down with toil, dry and joyless. The successful worker is not he who toils most, but he who prays best. “True prayer has something about it of the character of the God to Whom it is addressed. It not only has strength ; but it puts forth its strength. And it puts it forth effectually. It is operative ; it is

efficient. It achieves results ; it works wonders. He who prays in the Holy Ghost makes prayer for the time being the only business of his life. He gives himself to it and puts himself mind, and heart, and will into it. So he prevails. He obtains answers."

Now the hardest work in the Kingdom of God is prayer-work, but there are certain laws which govern its success, which ensure its prevailing power. An intercessor must make a study of those laws if he would not pray in vain.

Briefly they are these :—

Definiteness in aim.

Spirit-taught desire.

Study of the Word.

Purity of heart.

Unwavering faith.

Appeal in the Name.

I. DEFINITENESS OF AIM.

An indefinite prayer is as effective as a shooting range without a target. Shooting may be a healthy exercise, but if you spend your life in firing nowhere in particular, it becomes a considerable waste of time and ammunition.

An old friend of mine, who has been greatly used in intercession, says :—

" I find as little good comes out of *general prayer* as out of *general confession of sin*. There is seldom much in either. It is when we are definite that it begins to grip. We never know when we get an answer to a general indefinite prayer, so there is little or no praise."

One has only to go into an ordinary prayer-meeting to see how much effort is *wasted* in prayer. Many prayers ramble right round the world, mixing one petition with another in such a way that the petitioner retains no clear impression of what he has asked.

Indeed, were God to give immediate answers to these prayers no one would be more surprised than the intercessor himself! Were we to call upon a friend for help or advice in similar fashion, we should very quickly hear him say, "Tell me exactly what you want." We owe it to God to be clear and definite when we make requests of Him. "If our prayers are to be powerful they must be definite, and if they are definite they must be Spirit-taught."

2. SPIRIT-TAUGHT DESIRE.

It is infinitely important that our desire should be *inspired, stimulated, and refined* by the Holy Ghost. "We know not what to pray for as we ought." The limitations of our thought, our puny ideas of the resourcefulness of God, our selfish motives, our unripe decisions, our quickly-languishing aspirations, point to our dire need of One Who shall dominate our thought, lift it out of its littleness, purify it of its selfishness, and keep it alive, awake, alert, insistent.

"The Spirit Himself maketh intercession for us . . . according to the Will of God" (Romans viii. 26, 27).

Wrong motives are a frequent block to prevailing prayer. We ask for the conversion of another, sometimes, rather more that we may be comfortable, that home may be happy, than because the salvation of that soul is the will of God, and therefore utterly desirable (Jas. iv. 3, R.V.). The petition does not need changing, but the motive purifying. None can do this but the Holy Spirit.

It must be painful to this sensitive Companion when our desire fails, and prayer flags and is even forgotten. He Who alone knows the importance of prayer — Whose own intercession for us is "with groanings that cannot be uttered" — must brood with infinite sadness over the soul which cannot keep

awake to cry for its own need, which wearies and fails when the petition is for others.

Only the Paraclete Himself can so steep our spiritual life in Divine influences that desire shall be kept pure and strong, refined of its earthly and selfish motives, and renewed in youth as the morning.

"Ye shall seek Me, and find Me, when ye shall search for Me with all your heart. And I will be found of you, saith the Lord" (Jer. xxix. 13, 14).

3. STUDY OF THE WORD.

How emphatic is the Word of God! How distinctly it emphasises the connection between Bible study and prayer! Take Proverbs xxviii. 9. "He that turneth away his ear from hearing the law, even his prayer shall be ABOMINATION."

The main channel of communication by God with man is through His Word.

The main channel of communication by man with God is through prayer.

For the effectiveness of each is the ministry of the Holy Spirit indispensable.

The Word of God must not only be compared, contrasted, made its own commentary, stored in the mind; it must be enshrined in the heart as a living seed, to be quickened by the power of the Holy Ghost into bud and bloom and fruit of *holy living*. The Word of God must be at work within.

"Thou must be true thyself,
If thou the truth would'st teach;
Thy soul must overflow, if thou
Another soul would'st reach;
It needs the overflow of hearts
To give the lips full speech."

Let the Holy Spirit light up the promises for you, show you the inner, hidden life of every germ of Bible teaching, and cause those germs to fructify in your soul.

Those who question the truth of the Holy Scriptures, who quibble as to the inspiration of the whole, or speculate upon its great verities, know little or nothing of power in prayer; having the ground cut from beneath them, they have no sure footing before God.

Living union with our Lord Jesus Christ, and the mind stored with His Word, are essential.

"If ye abide in ME, and MY WORDS abide in you, ye shall ask what ye will, and it shall be done unto you." So the next thing needful is:—

4. PURITY OF HEART.

"Hereby we . . . shall assure our hearts before Him. For if our heart condemn us, God is greater than our heart, and knoweth all things. Beloved, if our heart condemn us not, then have we confidence toward God. And whatsoever we ask, we receive of Him."—1 John iii. 19-22.

Let inward sin rob you of this boldness of access, and you have lost your power in prayer. You cannot press into the Holy of holies, you dare not lift up your face to your ascended Lord. Your place is low at Calvary, tasting the shame and humiliation of sin. "I am crucified with Christ." Let Him make this experience real in all your affections and listings, and raise you through His resurrection life to new communion with God; then will you have the holy confidence which sees His face, and is not afraid to ask great things of a great Saviour.

5. UNWAVERING FAITH.

"Let him ask in faith, nothing doubting: for he that doubteth is like the surge of the sea, driven by the wind and tossed.

"For let not that man think that he shall receive anything of the Lord" (Jas. i. 6, 7).

Though all else be right—the heart, the understanding, the desire, the aim—the battle may yet be lost when it comes to believing. “Faith has especially to do with God. The great reason of our lack of faith, is our lack of knowledge of God and intercourse with Him. . . . A soul that not only seeks an answer, but seeks first the God Who gives the answer, receives the power to know that it has what it has asked of Him.”

You cannot dishonour God more surely than by letting your heart be darkened with a shadow of distrust. It is only triumphant faith that takes the kingdom.

What is triumphant faith?

Bold reckoning upon a miracle-working God. We under-estimate Divine resourcefulness. As good old Rutherford said, “God has a thousand keys to every lock.” Our limited view takes in, perhaps, but ten, and we count several of those rusty. Within reach of the fingers of Him Who made the soul for whom we pray, are the 990 other keys we cannot see—and even were it not so, has God never so oiled a rusty key by His anointing touch that the lock has yielded as by magic? Personal experience suffices to teach us this.

We must learn to look to God for the unexpected. That fills His treasure store. Why should He always work in our little worn channels of expectation? Give Him room—give Him room in your thought and faith—and He will cover you with the happy shame of astonished love, and fill your lips with the laughter of a great thanksgiving.

To many people there are difficulties about believing prayer. They find no obstacle in praying for themselves, their questioning grows out of intercession for others.

“Since God loves every man,” they say, “will He

do for a soul, through my asking, what He would not do without it? "

Truly, He will not *force* a man, even to the supremely good thing, because we ask it; yet, He Who says, "Pray one for another that ye may be healed," expects us to lay before Him the love and longing which we bear to other souls. It is part of His declared purpose that we should pray.

And why should it be impossible for prayer to alter the condition of things? The union of our will with God's that the *best* should reach a man, must have effect. If it be possible to make an absent person think about us by fixing our minds upon him, is it not infinitely more possible for the Spirit, Who searcheth all hearts, to make a man think about his Father?

The Word of God tells us less about the *dynamics* of prayer than about the *results* of prayer. It must be enough for us that our Lord said, "Ask, and *ye shall receive.*" . . . "Ask whatsoever ye will, and *it shall be done* unto you." . . . "Ye shall ask . . . *He will give.*"

" Spirit of faith, come down,
Reveal the things of God! "

6. APPEAL IN THE NAME.

That is Christ's own direction for prevailing prayer. "Whatsoever ye shall ask IN MY NAME, that will I do." . . . "If ye shall ask Me anything IN MY NAME, that will I do." . . . "That whatsoever ye shall ask of the Father IN MY NAME, He may give it you." "If ye shall ask anything of the Father, He will give it you IN MY NAME. Hitherto, have ye asked nothing IN MY NAME: ask, and ye shall receive, that your joy may be fulfilled" (Jno. xiv. 13-14, xv. 16, xvi. 23, 24).

On our part our asking is to be IN THE NAME,

and the Father will give IN THE NAME. This is much more than is generally understood by asking "for Jesus' sake"; it includes the Person, the work, the Spirit of our Lord, union with Himself. "To pray IN the Name of Christ, we must pray as He prayed on earth, as He taught us to pray; in union with Him as He now prays in Heaven." We must, in love, and in faith, study and accept Him as our Example, our Teacher, our Intercessor.

If, after examining yourself upon the foregoing points, you are still in doubt about some petition you would fain urge, test it by the five following rules:—

1. Is it according to God's will?
2. Is it for His glory?
3. Does He promise to do it?
4. Does the Holy Spirit prompt it?
5. Do I ask IN the Name of Jesus?

If you are satisfied with your answer to each test-question, then wait with your petition before the Throne; stand upon the promise, trust for its fulfilment, and praise Him. The desire comes from God, and He Who seeth in secret will reward you openly.

“ I am seeking for one who will wait, and watch
For My beckoning hand, My eye;
Who will work in My manner *the work I give,*
And *the work I give not,* pass by.
And, oh, the joy that is brought to Me,
When one such as this I can find—
A man who shall do all My will—who is set
To study his *Master's mind.*”

CHAPTER VIII.

CO-WORKERS WITH GOD.

“ We are God’s fellow-workers.”—1 COR. iii. 9 (R.V.)

“ The Lord working with them.”—MARK xvi. 20 (R.V.)

“ And working together with Him, we intreat.”

—2 COR. vi. 1 (R.V.)

“ He knows how I am longing some weary soul to win,
And so He bids me go and speak the loving word for Him;
He bids me tell His wondrous love, and why He came to die,
And so we work together, my Lord and I.”

THAT is God’s plan for service and for prayer. We cannot improve upon it. We have a fashion of thinking that *we* are to do the work of the Kingdom, being stored for that purpose by a reserve force of the Spirit’s power, on which we can draw as needful.

It is an idea which is full of mistake and fruitful of failure.

The ministry of intercession, and the ministry of personal service, must run together; they must be conducted on the lines of partnership, but not of co-partnership, as in so many firms, where one supplies the work, and the other the running power. No, these ministries are only of value as united with Jesus Christ. HE must ever be Senior Partner in the concerns of the Kingdom—His the planning mind, His the ordering, His the Hand which tackles the difficulties, His the glory. “ *Working together with Him, we intreat* ” . . . That lifts the worry and burden, that fills the toil with joy, and hope and assurance. That saves the wrinkles and avoids the breakdown. That secures victory.

88 GOD'S PLAN FOR SOUL-WINNING.

I. WE MUST WORK WITH HIM IN HARMONY OF PURPOSE.

I must be sure that my Lord and I are seeking the same end. The Holy Spirit will lead the willing and obedient soul into the Will of God, and make it so conscious of that Will, that the judgment will be strongly convinced of "the mind of the Spirit," thus avoiding much mistake and failure. The Holy Spirit must have the first place, if our intercession is to avail before the Throne. He must lead us out into larger thoughts of God, out into His world-wide purposes.

"All work must be done very simply and quietly, because God puts it into our hands to do, and then He will undoubtedly bless it. Do not allow yourself to become overwhelmed with work. You may be fully aware of your unfitness, and long for another to do it better; but if God has told you to do certain work for Him, you must do it. Another might certainly do it better; but you have nothing to do with that. God has sent *you* to do it, and no one else. He will give you all the strength you need to enable you to do it rightly. '*My God shall supply all your need.*' Do not let self creep in. It is only self that makes you think about it at all, and say you cannot do it. You can do it perfectly well if He tells you to do it, and it is not self-sought. Even if it be spiritual work, and you fear the souls of others may suffer through you, you need not fear. He has called you, and He will help you. Only trust to Him, and remember it is not you who do it, but He who works through you. Keep very quiet and calm, and rest in God. Then He will not let you feel overwhelmed."

2. WE MUST WORK WITH HIM IN ONE-NESS OF SPIRIT,

"Having the mind of Christ." He sought the glory of His Father—(1) In His own life; (2) In the

lives of men. Jesus Christ was one in thought and action with His Father. He lived and moved and had His being through God—in God—for God. That must be reproduced in us. "Devotion" will then be no mere phrase; there will be such melting of the heart by Divine love, that our very spirit will be fused into His.

3. WE MUST WORK WITH HIM IN JOYOUS SELF-SURRENDER.

The man who has learnt this secret of co-working finds a rare joy in surrender, which can never be put into words. He has discovered that he has not to strive and labour to enter into some state where he can use the Spirit; he yields up all his being to be indwelt and used by the Holy Ghost, and he counts upon *Him*. The self in his work vanishes; it has no place even in thought. It is God's work, God's plan, God's way, God's power—God has come to be "all in all."

4. WE MUST WORK WITH HIM IN TRIUMPHANT FAITH,

faith with a song in it!

The consciousness of our being in partnership with the God of miracles will give a *sureness* to our very look. God must be triumphant over evil; the "fulness of the times" when He shall "sum up all things in Christ, the things in the heavens, and the things upon the earth"; when He shall have brought all the universe into harmony with Himself, is daily drawing nearer. *Work—pray*, as though you realised it. Let the very ring of your voice seem to men to say, "Lift up your heads, O ye gates, and be ye lift up, ye everlasting doors, and THE KING OF GLORY SHALL COME IN!"

"He is a God which worketh for him that waiteth for Him." Time spent in waiting upon the Lord is

not wasted time. Not only is the worker brought into harmony with Him, but he is surcharged with His power, which, at the right moment, will go forth to those whom the Father, by His Holy Spirit, is making ready for His message.

If my Lord and I are seeking the same end, I can surely count upon His working while I pray.

A CERTAIN BLUEJACKET of the "*One by One*" *Working Band* had a great drunkard and swearer laid upon his heart by the Spirit. Every day for a month he prostrated himself before God in pleading for that soul, expecting that the Lord would meanwhile do His part. "Then," says the sailor graphically, "*the Spirit woke him up.*" Without at all realising why, the drunkard became intensely anxious about his soul. He yielded himself to Christ, and all desire for drink and inclination for cursing vanished as though by magic. He was "a new creature."

A SUNDAY SCHOOL TEACHER was led to pray for a man—a very different case from the last quoted. After pleading very earnestly for some time, she began to wonder how he was getting on, as it was somewhat difficult to approach him. "Lord, teach me the next step!" she said, sure that God was working. Almost at once, the man sought her out, and said, "Please pray for me; I want to serve Christ."

More striking still, perhaps, was the case of a "One by One" member who, himself only a clerk in an architect's office, began to pray for his chief. At first it seemed next to impossible even to speak to his master about his soul! But the lad prayed on, counting upon God, and one day the chief said to him suddenly, "I do not know what it is you have got, but it is something which I have not." The mountains had become "a way."

"You can as easily spend half an hour in India

with your door locked," says S. D. Gordon, "as though you were a missionary at work in the country." This is, of course, provided that the Lord has not called you there.

It was on these lines that the Principal of a School in England helped to win seven souls in China. She writes: "Eighteen have come to the Lord for whom I have prayed—seven in China and eleven at home. A Chinese worker has remitted her special names to me, and we have prayed together."

To read the marvellous records of answers to prayer through the "*One by One*" Band members points to the great things that could be done if all at home were thus united with Missionaries.

A lady, who went to her room after luncheon, was strangely constrained to pray for a missionary in Africa. So powerful was the influence of the Spirit upon her soul, that she became lost to outward things in her intercession for him, and was only recalled to them by a summons to "tea."

At the same hour, upon the same day, the Spirit moved the missionary with such desire after God Himself that he, too, was lost to the things around him. The result was a wonderful outpouring of Revival grace upon his district.

A beautiful instance of working with God in triumphant faith comes from a mother whose son was very far from God. She realised to the full the power of united prayer, so gathered one or two Christians to join her in intercession for him. He only seemed further away than ever! His next step was to go to sea. News followed that the ship in which he had sailed had gone down, and all on board were lost.

The mother sent for the friends who had joined her in prayer. They had thought their mission would be one of condolence, but she met them with a bright face.

"I want you to unite with me in praising God for my boy's salvation," she said. "I *know* He must have answered our prayers, and that my son must, therefore, have been saved before he died."

"Poor dear!" they thought, "her mind is affected by this great trouble; there has not been the slightest token of change in that lad."

The praise-meeting was quite a one-cornered affair, but their embarrassment damped the mother not at all.

"I cannot doubt the Lord," she repeated; "I *knew* He would answer."

Many weeks passed. Then came a letter from the son, dated from a distant port, where he was in hospital. He and one other man had been rescued from the wreck, and while in the water, swimming for his life, "Christ came," as he put it, and saved his soul.

He was picked up by a ship and carried ashore to hospital as soon as possible. "I've been very ill, mother," he wrote, "but I am rejoicing in Jesus as my Saviour."

There is practically no limit to what God is willing to do in response to believing prayer and full surrender to His will.

A certain Church had been sadly barren of conversions. This troubled a few men, who felt that a Church which was not busy converting the world was not fulfilling her Divine mission.

They banded themselves together to pray for an outpouring of Revival grace *until the answer came*. For over a year they thus pleaded, then, suddenly, the Spirit of God fell upon the people, and without any reason being apparent to those not in the holy secret, eighty people were brought to Christ.

What wonderful *chains* of influence have been forged link by link in the prayers of God's co-workers! Take, for instance, a lady who wrote to a

soldier in the Mauritius, writing and praying until he was converted. He, in turn, won two of his comrades to Christ almost immediately, and set them also to work. That chain is lengthened as the weeks go by.

Think again of the mistress, on whose heart God specially laid one of her servants. She was brought to Christ, and at once began to pray for two others in the household. And her prayers and example led others to the Saviour. One of those two took a Sunday School class, and she had not worked with them long before three of the children gave their hearts to God.

Only the Lord Himself knows whither the streams of salvation flow from the heart of one sinner, who has been converted from the error of his ways.

“Pray ye one for another, that ye may be healed.”

“ There is joy in the presence of the angels of God over
one sinner that repenteth.”—LUKE XV. 10.

“ How can we save these millions, Lord—
Lost, ruined, and undone?
‘ Children, I’m waiting for you till
Ye bring them “ one by one.” ’

Then, ‘ one by one ’ I’ll seek them, Lord,
If Thou wilt make my heart
A throne of burning, flaming love,
Holy in every part.

Yes ! ‘ one by one ’ I’ll seek them, Lord—
Seek them in prayer *from* Thee;
I know not even whom to seek,
Unless Thou teachest me.

Yes ! ‘ one by one ’ I’ll plead with souls—
Plead with them now *for* Thee,
If Thou wilt fill my pleadings, Lord,
With love from Calvary.

Yes ! ‘ one by one ’ I’ll bring them Lord,—
Bring them in prayer *to* Thee,
Pleading in holy confidence,
JESUS my perfect plea.

Yes ! Lord, it shall be ‘ one by one,’
If Thou wilt give to me
Faith, hope, and love. and words to win,
And praise to render Thee.”

PAGET WILKES.

CHAPTER IX.

THE "ONE BY ONE" WORKING BAND.

"Ye shall be gathered one by one."—ISAIAH xxvii. 12.

OCCASIONAL reference has been made throughout this little book to the "*One by One*" *Working Band*. An enquiry will doubtless have arisen in many minds as to what this may be.

The Band consists of Christians of all denominations, who, seeing the need for a Revival of pure and undefiled religion, are united by intercessory prayer and individual effort to bring souls to Christ.

IT IS INTER-DENOMINATIONAL. It is international. It numbers thousands of members, who reside not only in Great Britain and its colonies, but in other countries. Its members are agreed in regarding it as a simple, helpful, God-appointed means for "*making disciples*"; and the results which have attended it wherever it has been loyally followed have been most blessed. My own experience will illustrate its *working*.

When the Lord saved me fifty years ago, He taught me that it was my privilege and duty to intercede and watch for the salvation of souls, as one who must give an account. I found others did the same, but had not seen that it is necessary to wait patiently upon the Lord to learn from Him the particular persons that He would have to be the subjects of intercession; hence they had fixed upon some solitary individuals for whom to pray and work, and, as a rule, had become discouraged and had failed.

96 GOD'S PLAN FOR SOUL-WINNING.

This led me to prepare a little pocket-book, for a "THRONE OF GRACE LIST," for use by a few friends, and out of this simple beginning has grown the "*One by One*" *Working Band*. We have distributed nearly 200,000 of these books, and received notes of praise to God for many thousands of conversions. The effort is absolutely free from sectarianism, our only object being to win souls to Christ. Our members occupy various positions in life, and give clear evidence that by this simple, unobtrusive, but God-ordained plan, EVERY ONE WHO WILL, CAN BE A SOUL-WINNER.

IT BRINGS those who follow it INTO ONE-NESS WITH JESUS CHRIST, and helps one Christian to help another.

It was the PLAN upon which the CHRISTIAN CHURCH STARTED. (Jno. i. 35-51.)

It is a PERSONAL WORK for souls which every Christian can do.

IT HELPS THE PREACHER to gather the unsaved into his congregation to hear the Gospel, and prepares them to receive its message.

IT UNITES THE CHURCH in a continuous effort to save the lost.

It gives the SICK AND LONELY the joy of a ministry that results in peopling Heaven.

It CHEERS the heart of PASTOR and EVANGELIST, by securing a united and aggressive Church.

It makes FAMILY RELIGION real and vigorous, by SAVED MEMBERS watching and praying for the UNSAVED.

It is the SURE WAY TO PROMOTE AND MAINTAIN A REVIVAL of pure and undefiled religion, and, if followed by a million of Christians, would SECURE A HUNDRED MILLIONS MORE WITHIN FIVE YEARS.

It offers a COMMON PLATFORM for the UNION OF THE CHURCH of OUR LORD JESUS CHRIST, and the

ANSWER TO HIS PRAYER, thrice repeated in the 17th chapter of St. John’s Gospel, that all His people may be made one—“that the world may BELIEVE . . . that the world may KNOW that Thou hast sent Me.” There is one place where all can meet *without difference*—the Mercy Seat. There is one work in which all true Christians are agreed—soul-saving. Wherever the Churches of any place can be united on this plane of prayer and soul-winning, glorious results must follow.

Here is a case in point. There were in a certain town three Churches which never could agree. Jealousy and bitterness emphasised all the little differences between them on every possible occasion. It was a sad state of things for the world to watch. They came together to an united service; and their ministers spoke and prayed from the same platform. The Spirit of God fell upon them while thus assembled: the result was wonderful salvation and blessing—a true revival.

Given a Church of 100 members who are daily praying and working to bring 1,000 men and women to Christ, something is bound to give way, which will astonish the world.

Rev. R. Middleton once gave a fine instance of “One by One” work:—

“One of my workers, who has a Bible-class, goes on the ‘One by One’ method wonderfully. All her women, about 100 in the Class, are converted to God. As soon as any new member joins, the leader finds out whether she is a child of God or not. If not, the whole Class is set to pray for her conversion at once, and special times are set apart by the chief saints in the Class to plead for her soul. NO UNCONVERTED SOUL FOR YEARS HAS BEEN ABLE TO STAY IN THIS CLASS LONG WITHOUT YIELDING TO GOD. Scores and scores of souls have been won for Christ in this

way, and I think it illustrates your 'One by One' method in a very practical manner. Most of the members of her Class also belong to the 'One by One' Band in connection with our parish."

SUNDAY SCHOOL TEACHERS have been wonderfully helped by this plan. A few extracts from the letters of some of these may show what is being done:—

(1) "Please praise God for four girls, whose names have been on my 'Throne of Grace' Book. For one of them I have only prayed two or three months."

(2) "Several of my girls have decided for Christ since I have followed the 'One by One' method, and all the rest of the sixteen show signs of desire to be saved."

(3) "All the members of my Bible-class (except one new member) have been on my prayer-list, and have decided for Christ."

(4) "We have had a mission in our church; at the close of it one of our teachers rose and said, 'I claimed the six lads of my class for Christ; all have been saved this week.' A lady followed him, saying, 'And I claimed the eight girls in mine; all have come to Jesus.'"

(5) "I have been privileged to see twenty of my names crossed off this year."

Many others write in similar fashion.

CLASS LEADERS have also found the plan most helpful. One says:—

"I recruit my class through my 'Throne of Grace' Book. Two young men, for whom I have recently prayed, have been brought to Christ and have joined my class. I am now starting upon a fresh list of names."

Another writes:—

"I have had one young man upon my list, for whom I have been praying earnestly, but certainly

the most unlikely of all of them to yield first. On Sunday morning I took my seat at the class table as usual. In walked this young fellow. '*You!*' I exclaimed. 'Yes, me,' he replied simply; 'I gave myself to Christ last Thursday, and I have come to class.' "

MOTHERS' MEETINGS have largely benefited from the same method.

In one, we know three of the women were thus personally led to Christ a fortnight after the leader had begun to pray for them. Then the husband of one of them, a terrible drunkard, was converted. He soon brought two other men to Jesus, and two more mothers were then led to the Saviour. So the work grew.

In another meeting six of the mothers were brought to God; each of them started a prayer-list, heading it with the name of her own husband.

DRUNKARDS have, in a large number of cases, been *prayed* into contrition and surrender when everything else has failed.

"I cannot give up interceding for others," writes a worker; "the Lord has laid so many upon my heart. I have thirty-five on my list at present, twenty-two for conversion, nine backsliders, and four Christians, for whom I am seeking the fulness of the Holy Spirit. Five of the backsliders are Chinese."

We are often asked, "What do you mean by waiting upon God for the names of persons to enter in the 'Throne of Grace' Book?"

This is an important question, and needs to be understood, or the effort will fail.

The first thing is to learn the mind of the Lord as to those for whom He would have us intercede. When this privilege and duty was first brought to my mind by the Holy Spirit, my only concern was for

the salvation of the unsaved members of my own family. One of the most important lessons I had to learn was that God's love is unselfish, and, if we would prevail in prayer for others, our love must be like His. But be sure that He will not forget our families.

THE HOLY SPIRIT LEADS Christians to pray for particular individuals. It is a general truth that "Jesus Christ by the grace of God tasted death for every man"; *but what we want to know* is, can we pray in faith for particular persons? The Holy Spirit alone can guide and fix the mind; and whoever will take time to wait for His direction, will surely have given to him those names for whom God wills that he should intercede. Let such be entered on our "*Throne of Grace*" lists, to be daily brought before the Lord in the prayer of faith, and let us watch for some message from Holy Scripture to pass on to such, and without doubt there will sooner or later come to us the joy of harvest.

THE HISTORY OF THE CHURCH ABOUNDS WITH EXAMPLES. Finney says: "I knew a man who kept a list of persons that he was specially concerned for, and I have had the opportunity of knowing a multitude of persons for whom he became thus interested who were *immediately converted*." I have myself received thousands of letters from members of the "One by One" Band, declaring the same truth. God is faithful! To-day we everywhere need bands of men and women, intercessors for transgressors, who have tarried with the Lord and know His mind.

Not long ago a lady was at prayer, asking God for more names for her "Throne of Grace" Book. A face rose up before her mind's eye so distinctly that she said to herself, "Why, that is ——!" a working man, who had been sent by her landlord to do repairs in her house.

She began to pray for him, but a strange feeling of unrest crept into her mind. "Lord," she prayed, "wilt Thou tell me what this means? Is there something I ought to do?" "Visit that man," came the impression to her soul.

She did so, and found him very ill with tuberculosis. He was greatly surprised to receive her visit, but remembered her face. She frequently went to see him, but, although he always listened, he never said a word. One day he sent for her in real concern, and a few days later accepted Christ. *Three weeks after that, he was in Heaven.*

Reader, will you not co-operate as a member of this Band? Think of the advantages that may come into your life by the prayers of 10,000 saints daily speaking to the King for you; the help that you may secure by knowing from their testimonies of God's dealings with them; the gladness that may be yours as you unite with them in praising our covenant-keeping God for answers to prayer given to others; and the joy of harvest that thus may be your very own!

“ He answered prayer : Himself He did it all ;
My wit was vain, my strength was far too small,
To aid Him in the task : I tried and failed ;
But o’er a thousand foes His arm prevailed,
And wrought for me what in my heart’s despair
Seemed past all hope : none must the glory share
Of my blest answered prayer.
Pray on for the impossible, and dare
Upon thy banner this brave motto bear :
‘ My Father answers prayer.’ ”

CHAPTER X.

THE "ONE BY ONE" PLAN AT WORK.

"Ask of Me, and I shall give *thee* the heathen for thine inheritance, and the uttermost parts of the earth for thy possession."—PSA. ii. 8.

"The secret of the Lord is with them that fear Him."

—PSA. xxv. 14.

"The people that do know their God shall be strong and do."

—DAN. xi. 32.

"God fills the soul, that it may pour
That fulness on another heart;
Not that the filled with God may store
The good God giveth to impart.
God fills the sails with Heavenly breath,
That we may trade to other shores;
Speed from the calms of sloth and death,
And carry far the Heavenly stores."

It has been both interesting and a cause of thankfulness to see how, year after year, the Lord has created and extended an interest in the work. Country after country has been opened and helpers raised up in each by His own appointment, so that now, in 1905, we rejoice that in over eighty countries there are "One by One" workers.

It will be seen by the following illustrations how distinctly and wholly this has been the Lord's doing, and not the result of mere human organisation.

In a small town in England in 1900 we had a little Centre of about nine members; but at least one became an earnest soul-winner, and, as is always the case, she grew keen to go anywhere to do such joyous work. She soon went into training for mission work

as a nurse. When equipped she offered to the American Mission Board, and was sent to Turkey. Soon after her arrival she told Dr. and Mrs. D—— of her experience in "*One by One*" work.

For over thirty years the Doctor and his wife had laboured in the erection of Hospital premises and in helping the sick and needy folk. They had a large humanitarian work, and were concerned for the souls of their patients and others around them. When they heard of the "*One by One*" they at once realised "*it is what will meet the need of our work.*" They sent for a supply of "*One by One*" books, and their little company of Christians joined our Band. They studied "*God's Plan for Soul-winning*" chapter by chapter, lived the true Christian life, prayed definitely and believingly for souls, and passed on His Word to those for whom they prayed.

Soon there was a move among these subjects of prayer, and nurses, patients, and others became the saved of the Lord. For months a blessed work of grace followed not only in the Hospital, but among the people of the town.

Then, alas! there came to this station missionaries who were Bible Critics, and another spirit that hindered the work of God. Shortly after this the Dr. and Mrs. D—— and a few fellow-labourers left and opened another Hospital Mission in Konia — the ancient Iconium. Here they purchased and walled in thirteen acres of land, and little by little Hospital wards are being erected. Side by side with the good work for the body, the Lord is using His servants to do "*One by One*" work.

I have two letters before me written in the end of 1914, after proving the "*One by One*" method for over seven years, telling of the same earnest, sweet spirit which is expended in the interests of souls. In the first Mrs. D—— says: "We have

begun our 'One by One' meetings for the winter. To each member this year we have given special work. One Bible woman works among Greek women and the other among Armenian women. Another is doing what she can for the 'Clinic' patients. A young man is seeking to win the young men of Konia, and others work among the young. And we find that the best way to reach the people is by coming to them '*one by one*.' We are seeking to '*soak*' our work in prayer, and let that do the work we cannot do. . . .

"Two or three of our bigger girls came to our Bible-reader the other day and said, 'We swear, we steal, we are jealous, and we don't want to be like this.' Each was spoken to and prayed with, and we believe that the outcome is that they see the Way of Salvation, that they have obtained forgiveness, and are now rejoicing in the Lord Jesus."

In a letter written two months later Mrs. D— says: "I am glad to tell you that five of our nurses have just recently been converted. There have been no special evangelistic services, or anything special in any way. We have been praying for these nurses for a long time, and God has been working. It has all been directly in answer to prayer. They are genuine, earnest conversions, and in some cases there has been a marked feeling of the Holy Spirit's convicting power. We are all so happy and thankful. All five asked at once to join our 'One by One' Band, and are now praying for others."

The following praise-notes show how this plan worked in Japan:—

"At a meeting in a C.M.S. School, we had several beautiful testimonies given to answered prayer. One member had prayed for two friends, and had done nothing but pray, for God had seemed to show that was the only means to be used. They are now both saved."

"Another had been specially praying for a friend and mother. The friend is already saved.

"One, a married teacher, who has been praying for her husband, reports him as very different in his attitude, but not yet converted. Quite a number of the girls spoke of the School friends for whom they had been praying, and whom they now believed to be within the fold. I am sure there is no doubt that the 'One by One' Band has greatly quickened the spirit of prayer here, and made intercession much more definite and continuous; and besides the definite conversions spoken of at our meeting (about twelve, I think), one cannot say how much the late movement in the Schools (for there has been quite a remarkable one the last few weeks, and without any special effort) owes to the prayers of the Band."

There came, through the instrumentality of the "Scripture Union Magazine," an application from a prisoner in OSAKA gaol, confined there for five years for forgery. He wrote that he was penitent, had seen a "Scripture Union Magazine," with an account of the "One by One" work, and had been helped; might he be allowed to join? Of course, consent was given. From time to time since, he has written thanking God for the work of the Band; sometimes begging for a letter, as they were his "sweetest comfort in prison." Recently a long letter came, telling that through God's abounding grace he had been released from prison, and giving a detailed account of two fellow-prisoners won for Christ. He spoke of a longing to consecrate his life to God for work among prisoners.

A lady missionary in Honjo, near Tokyo, joined the Band and introduced it in the Church, and a short time after, the following blessed news was received in a letter from her:—

"I have a glorious report from this place. We

have had quite a revival in this Church, or really are having it. Souls are continually being saved, and it seems a result of the former believers' prayers and new zeal since they entered the 'One by One' Band. A holy fire is burning, the like of which we have not seen here before, and our prayer is that it may keep on."

In a praise-meeting, testimonies were invited from members present.

One lady told of further blessed results in the Poole Memorial School. One scholar had prayer privately, with others of the girls, and led seven of them to Christ.

The missionary in charge of the Bible School for Workers in Tokyo told how the prayer-life had been deepened since the "One by One" Band started in the School; how a worker, coming home late one night, passing the first room heard voices in prayer, passing the next room heard prayer, and another, and another; and he told me, she added, he thought he was "never going to pass the picket of prayer that night."

The lady in whose house a "One by One" meeting was held, stated that when she joined the Band she was visiting a country place, and an old woman, an earnest Christian, begged that she would join her in praying for her son, who was a backslider.

Miss P—, upon inquiry, found that he had drifted into open sin, drink, and gambling, if nothing worse. She gave the old woman a promise to join her in prayer, and they both put his name in their "Throne of Grace" books. A month passed away, and one night Miss P— dreamed that a postcard came from the old woman containing the following information:—"Our prayers are answered. My son has entirely repented of his sin."

The next morning a postcard came from the old

woman containing the identical words of the one in her dream.

Shortly afterwards she again went to the village where the old woman lived, and heard from her this account of her son's repentance :—

"I was upstairs praying for him the other evening," she said, "and while I was praying I heard his voice below, saying to his wife: 'I *hate* cards. I am not going to play any more.' I could hardly believe my ears, but he stayed in that night, and has quite given up all his bad ways. The next morning he said to me, 'I *hate* all these things (cards, etc.); I have done with them.' "

This proved to be the case, the man has repented and turned to God, and that *without any human agency, excepting intercession.*

Another case was that of a girl who had professed to trust Christ and asked for baptism. Miss P—— was praying that there might be a deep sense of sin and work of grace in her heart.

One Sunday she asked to see Miss P—— alone after Sunday School, and a time was arranged at Miss P——'s house. When alone, the girl said :—

"Oh, teacher, don't some people do *wicked* things when they are children? "

"Yes," was the reply, but no inquiry was made as to her meaning.

"I did something when I was little; oh! I must tell you; but it is so dreadful. Yet the *Holy Ghost*, you told me about, sees my *heart*! "

Miss P—— waited, wondering what could be coming. Then the girl went on :—

"When I was little I worked at a rich man's house, and one day I saw some money, and *stole* it, and gave some to my friends and kept the rest. I did not know it was wicked; I thought it clever. But since

you told me about the true God, I have seen how wicked it was. I *must* do something."

"How much was it?" asked Miss P——.

It all amounted to about 2s. 5d., and this dear child quite voluntarily suggested that she should go to the house and repay the money.

She did so, and from that time followed on brightly, and was recently baptised.

One woman whom Miss P—— visited, received her with true Japanese politeness, but evidently cared nothing for her message. Miss P—— prayed for God to convict her of sin.

Some time after she came to the meeting, and at the close, going to Miss P——, said, with *tears in her eyes*:—

"Teacher, you say that I can have my sins forgiven, but what about the sins I commit afterwards? You don't know MY sins."

Some months after, she was hearing the story of the Cross from Miss P——'s lips. Her eyes filled, and when she heard that for *her* sins the Lord Jesus bore all that suffering, she burst into a flood of tears, and there in that room she yielded her heart to Jesus Christ.

There were four others, also, who had been very really convicted of sin and converted in answer to prayer since Miss P—— joined the Band.

She tells of sixteen more names on her "*Throne of Grace*" Book, of people who have become inquirers.

"This is the Lord's doing, and it is marvellous in our eyes."

"Thine is the . . . power and the glory for ever."

Perhaps, however, more striking evidence of the "One by One" method at work comes from Korea. Twenty-five years ago this country was given over to devil-worship and all that was vile and abominable.

A little band of American missionaries, thrust forth by the Lord of the harvest, entered this seat of Satan to conquer it for Jesus Christ. They agreed that any converts must not only give evidence by the clear assurance of sins forgiven, of being born again, but of having received the propagative power of the Holy Spirit by having won at least one other soul. The work grew slowly; but it was deep and real, and when the Japanese took over the protectorate of that country, there were some two hundred and fifty churches scattered over the land, while to-day there are over one hundred thousand Christians there. The good work has not all been done by the little band to whom I refer; others have been called there to labour, and we rejoice in their success. Nor were any of these workers in membership with us; but the Lord led them to do "One by One" work upon the lines on which we believe our Lord intends His Church to labour!

This method is followed also by the natives. In a town in Korea a few months ago, a little band of native Christians, moved with concern for their neighbours, met to pray and consider how to win them. They decided to go to each home with the message of salvation, everyone doing a part. Within a few weeks, they visited throughout the town, and had the joy of seeing about fifteen hundred souls seeking salvation.

The wondrous streams of grace are flowing on with ever-deepening and widening power for good. "A nation shall be born in a day."

“ My God, my Father, let me rest
In the calm sun-glow of Thy face,
Until Thy love in me expressed,
Draws others to Thy Throne of Grace.
O Jesus, Master, let me hold
Such secret fellowship with Thee,
That others, careless once and cold,
Won to my Lord and theirs may be.”

CHAPTER XI.

SOME OBJECTIONS ANSWERED.

I. "*I will not join the Band because I object to pledge myself.*" The "One by One" method has no cast-iron rules. It does not bind with pledges. We have simply four points of agreement, all of which are essential for the maintenance and growth of spiritual life. We expressly declare that joining the Band is not to be looked upon as a pledge, but as merely constituting a prayerful purpose to carry out our four points of agreement with persistent perseverance. We carefully avoid all man-made rules, and have adopted only God-given directions which are of universal application, and all who abide by them find His Word true: "My yoke is easy and My burden is light." The testimony of all who have loyally followed this method is that it creates no bondage, but brings blessed freedom. Hence no conscientious soul need fear.

II. "*If I have a number of names to pray for, I shall become mechanical.*" That depends upon your faith and obedience. We do not choose our own names; for these we look to our Lord. Having obtained the "Throne of Grace" Book, the member seeks a personal interview with the Lord to receive from Him any names that should be entered. These may be few or many; but He never fails to give a loyal seeker some. Then, taking these as His gift, the same are brought before Him daily. In these times He enters into communion with us, and says, "*Bring them hither to Me.*" He sees the multitudes

are starving, and He is moved with compassion for them. He is intensely desirous to supply their need, and is searching for those to whom He can entrust the work, and as we bring them all to Him the command goes deeper, and we bring our all—not only our talents, but all our failures,—and He graciously receives it. In these seasons of communion our interest deepens, for we get the threefold vision of His loving heart, of their great need, and of our own insufficiency. The natural man says, “*Send them away*”; but He says, “*Give ye them to eat*”; and when He has taken our all, and blessed it and given it back to distribute, the multitudes are satisfied. Praying for souls in communion with our Lord neither causes sloth nor formalism. Those only are mechanical who are out of communion with Him.

III. “*I do not see the need to wait upon the Lord for directions as to those for whom I must pray; I know those in whose salvation I am specially interested.*” Pride of intellect is at the root of this objection! We have never known those who neglect Divine guidance succeed in taking the prey from the hand of the mighty. “Whosoever shall humble himself as this little child, *the same is the greatest in the Kingdom of Heaven.*” Right down through the ages there have been those who have followed Job’s example in trying to put their erring friends right in their own way, but the only effect has been that they have become worse. It was when Job came face to face with God that he abhorred himself—he loathed his words—and became a real intercessor. It is the convicting grace of the Holy Spirit that is needed. “No man can come unto Me except the Father draw him.” Not a few who think they know for whom to pray fail because they are not in a state of grace to intercede for their friends. “I say unto you, love your enemies; bless them that curse you; do good

to them that hate you, and pray for them which despitefully use you and persecute you." When the Lord gives the names for prayer, the first is often a forgotten enemy, and with this gift comes the revelation of hatred in the heart which has hindered real access to God. The only safe way is to make the Lord your Confidant in your prayer-life.

IV. "*There is no need for me to keep a list of the names of those for whom I should plead.*" If this method is only a prop "*lest we forget,*" it is a necessary one for most Christians. One of the most devoted intercessors of the last generation—the sainted George Müller—for many years kept his prayer-lists and brought them daily to the Lord.

V. "*I cannot pray for backsliders.*" Surely of all who need help these are the most needy, and if the Good Shepherd unceasingly follows the lost sheep that He may bring it back to the fold, we ought to have communion with Him in this work. Moreover, the testimony of some sad cases of backsliding given after their recovery is, that when in the far-off country, they have been restrained from going into deeper depths of sin by the prayers of watchful friends. Consider James v. 19, 20.

VI. "*I do work upon the lines of the 'One by One' method, and see no reason for joining the Band.*" Is not this a selfish motive? The great majority of Christians are leaving the work of soul-winning to the few, and do not realise the importance of the work, their personal responsibility in it, or the great joy they lose by not sharing in it. Is it not of great value to have the united prayers of thousands of our fellow-members and the inspiration and help of the testimonies to answered prayer given in our quarterly magazine? A wonderful change has been wrought during the existence of our Band. Surely there is a clear, strong call to unite

116 GOD'S PLAN FOR SOUL-WINNING.

in one all who see the value and necessity of this holy ministry, and by declaring what the Lord is doing to inspire others to take up the work. What a mighty result would follow if for only five years every disciple of Jesus Christ would unite in adopting the method!

VII. "*I belong to so many Bands already.*" In these days of Guilds and Unions, Associations and Societies, this may be only too true, but to the one who raises this objection we would ask, Do you belong to anything exactly equivalent to this? Its object is to reach and win individuals by definite prayer and direct personal effort. Does not this commend itself as a necessary work? The Lord has appeared to us as He did to the Apostle Paul, to make us witnesses of the things which we have seen and heard. "Ye are My witnesses, saith the Lord." "*As My Father hath sent Me, even so send I you.*"

VIII. "*I should not be faithful if I joined.*" If unfaithful in praying for souls God lays on your heart, and in putting forth effort to reach such as God directs and for whom He gives the message, you are, though not a member, unfaithful to God. The "Throne of Grace" book is a help to faithfulness, by constantly bringing before one the names God has given. "He is able" to make you faithful.

IX. "*My circle of acquaintances is so large, and my Christian work so extensive, that had I a prayer-list it would be too long to pray for each daily.*" God never asks impossibilities. You can bring before Him daily all He lays upon your heart, and if you can honestly say the list is so long that it is impossible for you to find time to pray for so many, then the Lord will find a way for your relief, to His glory and your joy. Take the list to God, let Him revise it; He will give just the right number and the right names, and when God gives a name, it is a

token that He intends to answer prayer and bless that soul. So let there be "absolute dependence upon God," as our first duty is to learn from Him for whom He would have us pray.

X. "*I already have my prayer-list.*" Then why not have it in connection with the "One by One" Band, and thus encourage its members by recording your answers; and also reap the benefit of the prayers of other members for yourself? It is a great privilege and strength to be one of a Band praying not only for outsiders, but also for each other, and those whose names are on other members' books.

XI. "*My life is too busy to take up the 'One by One' plan.*" How sadly true this is in the case of the majority of Christians! Herein lies one cause of the weakness and comparative fruitlessness of the individual Christian, and of the Church, notwithstanding its numberless organisations, and rush, and bustle, and effort. We need to come to the Lord that He may balance each worker's life, that communion with Him, and intercession and work may become rightly proportioned. What a transformation will then take place! Far more fruitful work will be done with far less effort, and without hurt to the worker's own spiritual life—yea, and physical, too, for is not this unequally balanced life the cause of much breaking down amongst Christian workers.

XII. "*I am not fit to do this work.*" Are you willing to be made fit? If so, let the Lord Himself come in His fulness into your life. *He is able!* For a rightly-proportioned life, one thing is essential—the Baptism of the Holy Ghost. We cannot take up and continue "One by One" work without it, for it is only as we pray in the Holy Ghost that intercession will be successful; and only as He speaks through us to individuals that the Word will be with power. A soul-stillness, which belongs not to the

118 GOD'S PLAN FOR SOUL-WINNING.

natural man, but is produced only by the hush of the Holy Spirit upon us, is necessary that we may hear His still small Voice speaking to us about the names which He has entrusted to us for prayer and effort. It is impossible to bear the burden of souls which God longs to lay upon us, unless we are "strengthened with might by His Spirit in the inner man." "Have ye received the Holy Ghost since ye believed?"

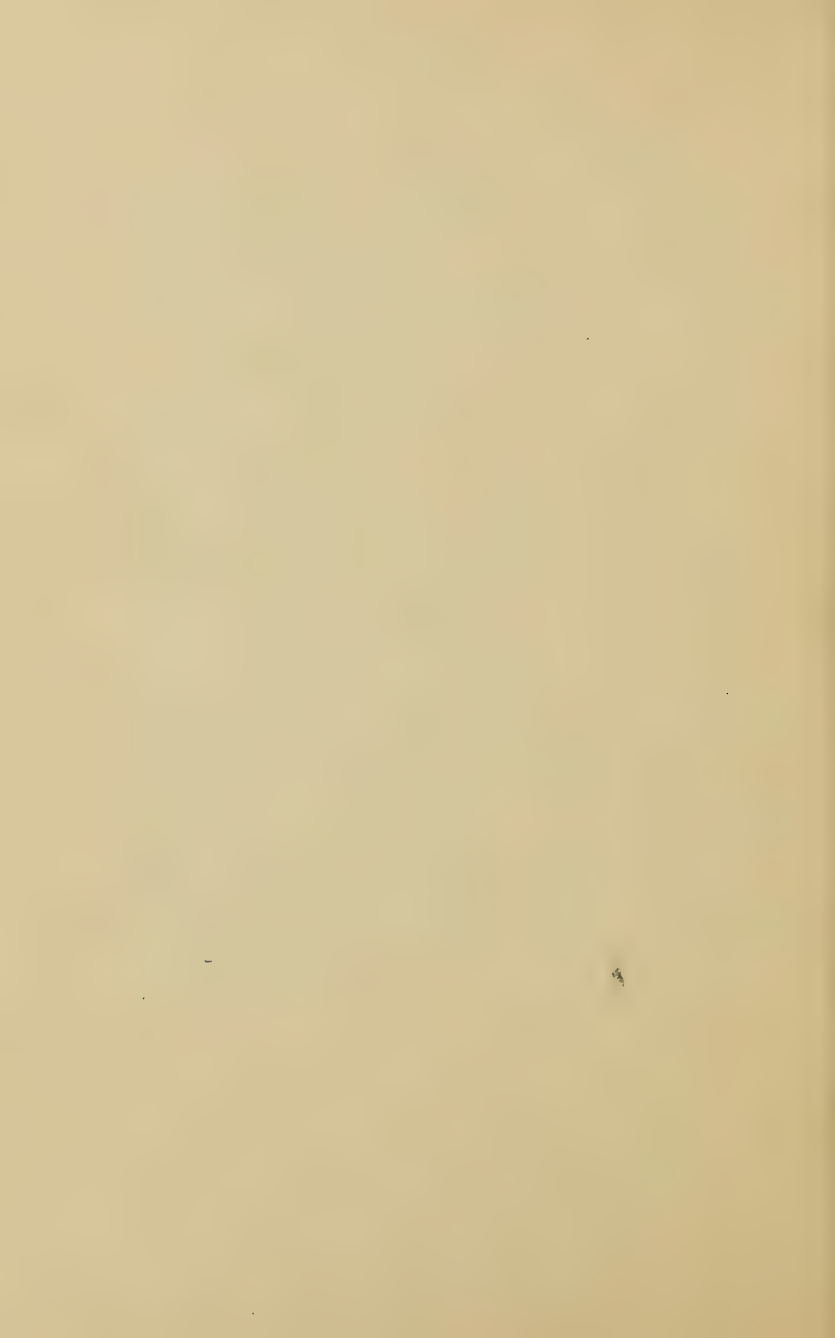
XIII. *Another objection is made by some who affirm that their work is not among the unconverted, but among Christians.* No doubt the Lord especially uses some of His children who have advanced in spiritual experiences to lead upwards His babes and to comfort His distressed ones; but where is the Scriptural evidence that this should prevent one seeking and winning the lost? Was not the first great business of our Lord when upon earth "*to seek and save that which was lost*"? Should not this be the great life-work of His followers? Has He not clearly commanded it? In the "One by One" Band the Christians are not forgotten, but a special page in the "Throne of Grace" book is provided for their names.

XIV. Yet another objection. I cannot win other souls, for I am not fully won! The Lord Jesus has come not only to give life, but to give it more abundantly. He has given His all that you may receive Him in all His fulness for life and service. To neglect or refuse this is a criminal act that is God-dishonouring and soul-destroying. Dare you continue without the soul-winning grace and power that your Lord offers?

CLOSING WORD.

THIS book may be read by someone whose soul is not yet won. You cannot win others, because you have not received the assurance of sins forgiven. The Son of God has come to seek and to save that which was lost, and if you are in this place of ruin, He is near to you READY TO SAVE, and now you may know the joy of His Salvation. "*To as many as received Him, to them gave He the right to become children of God, even to them that believe in His Name.*" Which will you do, *accept* or *reject* HIM? Settle this all-important matter now.

Should any readers desire the prayers of the Band, that either of these experiences may be made real in their lives, such are invited to write to the Author.



TO MR. THOMAS HOGBEN,
FOUNDER OF THE
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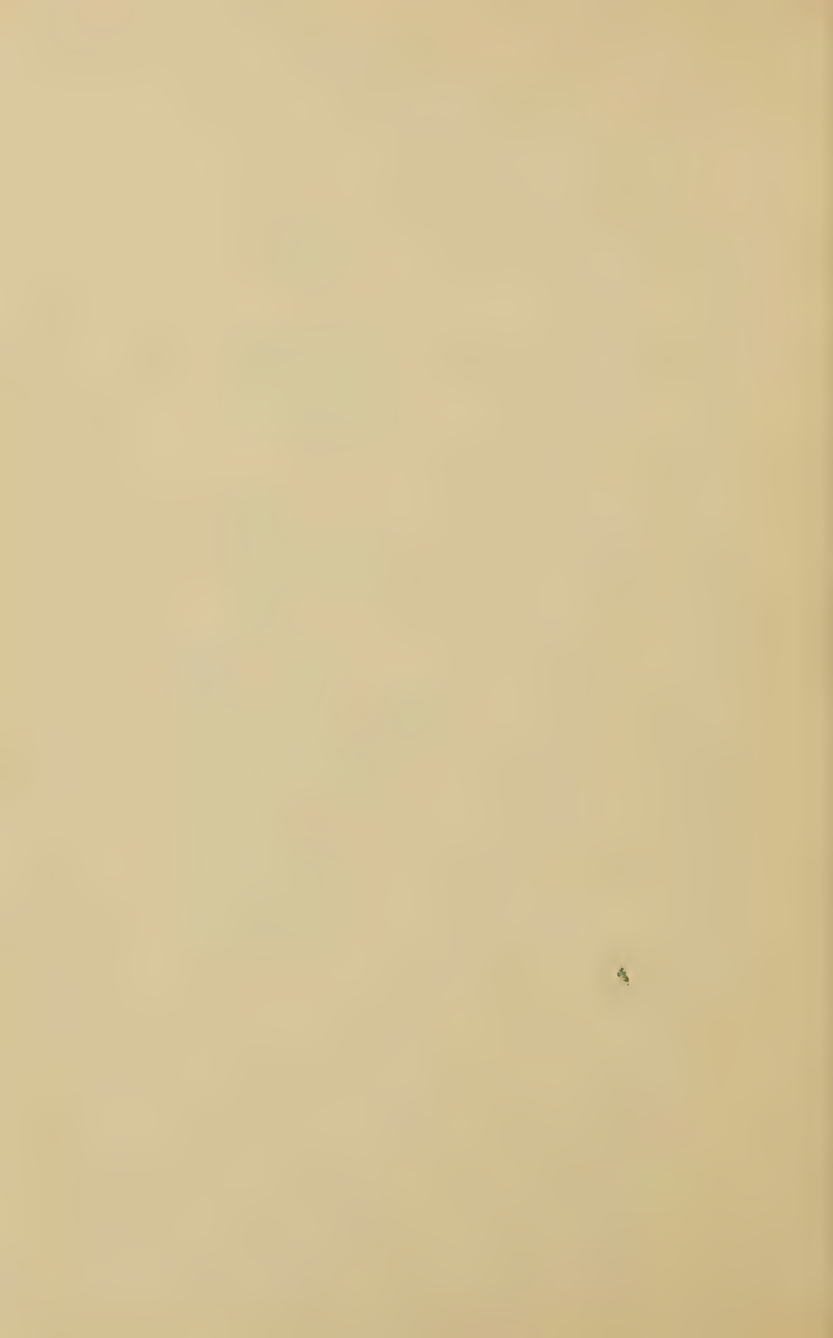
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REV. HARRINGTON C. LEES, M.A. :—" The question whether we ought to adopt the ' One by One ' method seems to me to be equivalent to asking, ' Should the Christian soldier be a good marksman ? ' The ' One by One ' Band is an association of Christian sharpshooters. The rifle is love, and its two sights are faith and hope. The explosive is the power of the Holy Ghost (*dunamis*). The bullet is the Word of God. The finger of prayer touches the trigger of opportunity. May the Lord, Who Himself invented the ' One by One ' method, lay it upon the hearts of His redeemed people ! In my own life it has been often the incentive to attempt unlikely souls, and a spur to enterprise in recruiting."

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REV. DR. TORREY :—" The most effective way of leading men to Christ is the ' One by One ' method. I think it is the only way the world will ever be evangelised, and if we could only get men and women doing this work on right lines all over the world, then we should see great things."

ARE THESE THINGS TRUE? If so, can you afford
not to be a member of our Band?

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